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THE HISTORY OF THE UNITED STATES

CHAPTER I

THE DISCOVERY OF AMERICA

1492

THE DISCOVERY OF AMERICA

1492



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# CHINESE REPOSITORY.

VOL. XIX.—OCTOBER, 1850.—No. 10.

## ART I. *Consular Returns of the British and Foreign trade with China for the year 1849.*

ONLY a portion of the tables published in these Returns by the Hong-kong government are here reprinted—those which give the movements of shipping, and the amount of duties paid, not being of much interest for future reference. It has been our wish to publish all the Tables of the foreign trade which we could obtain, in order to preserve the statistics of the commerce with China, and these are inserted as part of the series; but owing to the manner in which the foreign trade is conducted, they are less complete and accurate than similar tables in other ports. We number the whole consecutively.

No. I. A RETURN of the number and tonnage of merchant vessels which arrived at and departed from the PORT of CANTON, during the year ending December 31st, 1849:—

ARRIVED			DEPARTED		
<i>Under what Colors</i>	<i>Number of Ships</i>	<i>Tonnage</i>	<i>Under what Colors</i>	<i>Number of Ships</i>	<i>Tonnage</i>
British.....	215	93,095	British.....	214	92,124
American.....	75	36,904	American.....	69	33,895
Dutch.....	21	6,811	Dutch.....	16	5,348
French.....	4	1,291	French.....	3	541
Bremen.....	2	1,127	Bremen.....	2	970
Chilian.....	2	390	Chilian.....	2	390
Danish.....	2	726	Danish.....	1	296
Hamburgh.....	2	616	Hamburgh.....	1	266
Peruvian.....	1	300	Peruvian.....	1	300
Prussian.....	1	600	Prussian.....	1	600
Spanish.....	2	320	Spanish.....	2	320
South American.....	1	177	South American.....	1	177
	331	142,357		313	135,627

No. II.—A RETURN of the quantities and value of MERCHANDISE IMPORTED into the PORT OF CANTON, in 175 British vessels of 80,311 tons, and 72 Hongkong lorchas of 6,560 tons burden, from the countries and places undermentioned, during the year ending 31st December, 1849.

No. in Tariff	Denomination of Articles	Quantities	From what Countries and Places imported	Estimated Value in Spanish Dollars	
<b>I. BRITISH MANUFACTURES AND STAPLE ARTICLES.</b>					
47	1.— <i>Manufactures of Wool.</i> Broadcloth, Spanish Stripes, Habit, and Medium cloths, ... Woolens not described, ... Long Ells, ... .. Camlets. ... .. Bombazettes, ... .. Bunting, .. ..	Chang 15,402 Pieces 960 Chang 62,110 " 259,010 " 57,011 " 26,501 " 9,388	London, Liverpool, Singapore, Bombay, Calcutta, and Hongkong.	\$113,280 169,937 356,152 92,923 23,650 12,100	
13	2.— <i>Manufactures of Cotton.</i> Longcloth, white, ... .. do. Gray and twilled, Cambrics and Muslins, ... Chintzes and Prints, ... .. Handkerchiefs, ... .. Ginghams, Pulicates, Dyed Cottons, Velveteens, Silk and Cotton Mixtures, and all kinds of Fancy Goods, ...	Pieces 66,160 " 258,513 " 1,353 " 5,330 Doz. 16,208 Value \$86,000			185,265 641,115 4,195 14,441 18,650 86,000
14	Cotton Yarn and Thread, ...	Peculs 21,039			525,975
8	3.— <i>Miscellaneous Articles, raw and manufactured.</i> Clocks and Watches, including Telescopes, Writing Desks, and Dressing cases, Hardware, Ironmongery, Cutlery, Perfumery, &c.]	Value \$7,920			7,920
20	Glass and Glassware, ...	" 5,500			5,500
30	Iron in bars, rods, hoops, &c.	Peculs 27,504			100,000
	Lead, pig, ... ..	" 4,948			31,667
	Tin Plates, ... ..	" 269			3,110
	Steel, ... ..	" 420			2,175
40	Smalts, ... ..	" 30			1,225
45	Wine, Beer, and Spirits,	Value \$20,388			20,388
<b>II. PRODUCTS OF INDIA AND OTHER COUNTRIES.</b>					
3	Betel Nut, ... ..	Peculs 12,048		British India, Indian Archipelago and Penang.	34,450
4	Bicho de Mar, ... ..	" 1,218			45,600
5	Birds-nests, ... ..	" 205	92,700		
7	Cloves, ... ..	" 274	4,000		
10	Cochineal, ... ..	Catties 2,400	3,000		
12	Cotton, viz:—Bombay, Bengal, ... .. Madras, ... .. Miscellan's ]	Peculs 482,088	4,769,641		
17	Elephants' Teeth, ... ..	Catties 15,700	10,500		
18	Fishmaws, ... ..	Peculs 1,326	47,000		

## No. II.—Return of Imports into Canton.—Continued.

22	Ginseng, ... ..	Catties	11,861	British India, Penang, Singapore, Batavia, Australia, South Sea Islands, Hongkong, and Great Britain.	6,320	
24	Gum Olibanum, ... ..	Peculs	249		2,500	
	Do. not further described,	Value	\$5,912		5,912	
25	Horns, Bullocks & Buffalo,	Peculs	135		4,300	
26	do. Unicorn' or Rhinoceros,	"	5		2,000	
29	Mother-o'-pearl shells, ...	"	159		800	
30	Tin in blocks, ... ..	"	1,092		19,930	
31	Nutmegs, ... ..	"	83		4,000	
32	Pepper, ... ..	"	678		4,070	
33	Putchuck, ... ..	"	762		4,300	
34	Rattans, ... ..	"	3,320		9,710	
35	Rice and Pulse, ... ..	"	22,711		56,500	
36	Rose Maloes, ... ..	Catties	482		355	
38	Sharks'-fins, ... ..	Peculs	5,399		119,200	
39	Skins & Furs, viz :—Ox-hides	"	150		1,200	
	Otter and Rabbit Skins,	No.	13,705		5,700	
	Woods :—Sandal, ... ..	Peculs	26,498		209,000	
	Sapan, ... ..	"	2,900		4,500	
	Ebony, ... ..	"	133		1,200	
III. MISCELLANEOUS IMPORTS, AND ARTICLES NOT IN THE TARIFF, Including Camphor, Coal, Copper-ware, Canes, Coral, Dragon's-blood, Feathers, Glue, Mats, Oil Essential, Sea-horse teeth, Soap, Stationery, Tortoise-shell, White Lead, &c., &c, ...						
		Value	\$39,185			39,155
Total of Imports in British Ships, ... ..					\$7,902,244	
At the Exchange of 4s. 2d. per Dollar, ... ..					£1,646,301	

REMARKS.—The preceding Returns have been compiled from the entries in the books kept at this Consulate, and the quantities specified are those that *have paid duty*.—The Weights and Measures stated are those in use at Canton. 1 catty is equal to 1½ pound Avoirdupois, and 100 catties correspond with 133½ Pounds in England. 1 chang is 4 English yards nearly.—The value given has been computed upon the average prices of the year in the Canton Market.—The Spanish dollars have been reduced to sterling at the average exchange of the year.

It will be seen from the above paragraph that this Table includes only such articles as have paid duty. The total importation of opium is omitted, and the value of some of the articles given in the table may safely be doubled to arrive at the real quantity introduced into the country. It is impossible to ascertain the exact importation.

No. III.—A RETURN of the quantities and value of MERCHANDISE EXPORTED from the PORT OF CANTON, in 169 *British* vessels of 73,543 tons burden, and 53 Hongkong Lorchas of 4,525 tons, from the countries and places undermentioned, during the year ending 31st December, 1840.

No. in Tariff	Denomination of Articles	Quantities	To what Countries and Places Exported	Estimated Value in Spanish Dollars
<b>I RAW PRODUCE.</b>				
2	Aniseed star, ...	Peculs 700	Great Britain, Bombay	\$6,600
10	Canes, ... ..	Mille 53	Great Britain, Hambgh.	2,600
12	Cassia Ligna, ...	Pcls. 10,416	{ Gt. Britain, Ham- burgh, Singapore, Bombay, Calcutta, Madras, S. America }	- 113,650
	Cassia Buds, ...	" 156	G. Britain, Hamburgh	2,200
13	China-root, ... ..	" 2,416		6,660
22	Galangal, ... ..	" 1,121	{ Bombay, Calcutta, Madras, }	3,100
28	Hartal or Orpiment,	" 305	{ Bombay, Calcutta, Madras, }	3,200
34	Marble Slabs, ...	" 1,350		3,400
	Quicksilver, ... ..	" 533	Bom., Cal., Mazatlan	57,800
45	Rhubarb, ... ..	" 775	{ London, Liverpool, Bombay, Calcutta, Madras }	23,500
45	Silk, raw, ... ..	" 979		519,000
	Do. coarse or refuse,	" 4,847		341,000
52	Sugar, raw, ... ..	" 9,876		44,950
55	Tea, ... ..	" 345,315	{ G. Britain, India, Australia, the Cape, South America, Halifax, &c., }	9,335,700
<b>II. MANUFACTURED ARTICLES.</b>				
4	Bangles or glass armlet	Boxes 488	Bombay, Calcutta	5,850
5	Bamboo ware, ...	Peculs 14	London, Bom., Cal.	2,200
6	Brass leaf, ... ..	Boxes 402	Bombay	12,730
8	Bone and Hornware,	Catt. 1,445	{ Bombay, Calcutta, Monte Video }	1,800
14	Chinaware, ... ..	Pcls. 1,764		18,000
16	Cegars, ... ..	" 1,095	{ London, Liverpool, Singapore, Bombay Calcutta, Madras }	14,300
16	Copper, Tin, and } Pewter ware, ... }	" 209	{ Calcutta, Madras }	4,000
13	Crackers & Fireworks,	" 1,018	{ Bombay, Madras, S. America, the Cape London, Liverpool, }	7,075
20	Fans (of all sorts,) ...	Catts. 4,955	{ Bombay, Calcutta, Madras, the Cape, S. Amer., Australia }	7,450
21	Furniture (of all kinds)	Pcls. 915		20,100
24	Glass and Glassware,	Val. \$3,300	Bombay, Calcutta	3,300
25	Glass beads, ... ..	Boxes 1,676	Do.	25,150
26	Glue, ... ..	Pcls. 2,565	{ Calcutta, Madras, } { South America }	19,500
27	Grass cloth, ... ..	Catts. 4,698	{ Great Britain, India South America }	12,750
29	Ivory, M.-o'-pearl, & }		{ Great Britain, India South America }	4,300
36	Tortoiseshell-ware, }	" 2,156	{ London, Hamburgh Bombay, S. America }	28,600
30	Kittisols, ... ..		{ Bombay, Calcutta }	26,000
31	Lacquered ware, ...	Boxes 3,009	{ G. Britain, India, the Cape, California }	30,000
35	Mats, ... ..	Pcls. 434		
38	Nankeens and co- lored Cloth, ... }	" 3,952		5,900
2	Oil of Aniseed, ...	" 68	{ Great Britain, Bom- bay, Calcutta, Sin- gapore }	7,820
12	Oil of Cassia, ...	" 77		12,900

No. III.—Return of Exports into Canton.—Continued.

41	Paper of all sorts, ...	3,052	} Great Britain, India S America, California, the Cape, Ham- burgh, Singapore	}	34,600		
43	Preserves, ... ..	3,933			55,600		
44	Rattan work, ... ..	321			13,500		
46	Silk thread, Organzine, Cats.	10,900			} S. America, India	}	50,150
	Ribbons, ... ..	359					1,800
	Silk Manufactures, ... ..	52,811			} Great Britain, India	}	316,800
47	Silk & Cotton mixture, ... ..	31,235	} South America	46,700			
50	Soy, ... ..	1,571	} London, Cape, Bombay	}	18,000		
52	Sugar, ... ..	9,876			} London, Bombay	50,000	
53	Sugar Candy, ... ..	4,332	} Bombay, Calcutta,	}	33,700		
						} Sydney, M. Video	
59	Trunks, ... ..	322	} India, the Cape, S.	}	8,500		
						} America, California	
61	Vermilion, ... ..	574	} India, Bombay,	}	53,500		
						} Calcutta, Singapore	
			} Monte Video				
III. MISCELLANEOUS EXPORTS AND ARTICLES NOT IN THE TARIFF, Including Alum, Arsenic, Camphor, Capoor Cutchery, Drugs, Drums, Caps, Clothes, Artificial Flowers, Glue, Gold thread, Gold and Silverware, Hemp, Incense Sticks, Indigo, China Ink, Lamps, Oil Paintings, Pictures on Rice Paper, Salt Fish, Stoneware, Shoes, Tiles, Silk Umbrellas, and Vermicelli, &c.)				Value	\$70,000	70,000	
Total of Exports in British Ships, ... ..					\$11,485,935		
At the Exchange of 4s. 2d per Dollar, ... ..					£2,302,903		

REMARKS.—The preceding Returns have been compiled from the entries in the books kept at this Consulate, and the quantities specified are those that *have paid duty*. The weights are those in use at Canton. 1 catty is equal to 1½ pound Avoirdupois, and 1 Pecul or 100 Catties corresponds with 133½ pounds in England.—The Value given has in most instances been computed upon the average prices of the year in the Canton Markets; and where this has been found impracticable, an approximate estimate has been substituted.—The reduction of the Spanish dollars into Sterling has been made at the average exchange of the year.

No. IV.—Synopsis of the Return of Tonnage Dues, Import and Export Duties paid at CANTON by 216 British vessels of the burden of 89,124 tons, in the year 1849.

Tonnage Dues . . . . . \$52,047, at 4s. 2d. exchange £10,843  
 Import and Export Duties . . . . 1,263,128 Do. Do. £263,152

JOHN BOWRING,  
*H. B. M. Consul.*

No. V —Synopsis of Return of British Shipping at the Port of Shánghái, for 1849.

89 Vessels arrived, amounting to 30,812 Tons; cargo valued at £974,302  
 110 „ departed „ to 32,875 „ „ „ £1,438,480.

No. VI — RETURN of the QUANTITIES and Value of MERCHANDISE IMPORTED into the PORT OF SHANGHAI, in 89 British vessels of 30,512 tons, from the countries and places undermentioned, during the year ending 31st December, 1849.

No. in Tariff	DENOMINATION OF ARTICLE	QUANTITIES	From what Countries and Places Import- ed.	Estimated Value in Sterling at 4s. 5d. the average Rate of Exchange	
<b>I. BRITISH MANUFACTURES AND STAPLE ARTICLES.</b>					
<i>Manufactures of Cotton:—</i>					
13	Longcloths, Gray, .. ..	Pieces 817,955	}	£424,856	
"	" White, .. ..	" 338,052		193,538	
"	Twills, .. ..	" 3,843		1,977	
"	Colored Cottons, .. ..	" 15,500		9,070	
"	Diaper, .. ..	" 125		27	
"	Mushins, .. ..	" 268		103	
"	Fancy, .. ..	" 9,855		5,984	
"	Chintz, .. ..	" 13,160		7,991	
"	Printed Handkerchiefs, ..	Dozen 8,668		1,914	
"	Velvets, .. ..	Pieces 1,872		3,811	
"	Drills (American,) .. ..	" 20,855		9,685	
"	Sheetings, do. .. ..	" 5,822		2,699	
14	Cotton Yarn, .. ..	Peculs 2,576		12,246	
				673,901	
<i>Manufactures of Wool:—</i>					
47	Broadcloths, .. ..	Chang 124,697	London,	673,901	
"	Long Ells, .. ..	" 141,908	Liver- pool,	117,854	
"	Camlets, .. ..	" 56,856	Canton, & Hong- kong	39,174	
"	" Dutch, .. ..	" 240		19,473	
"	Lastings, .. ..	Pieces 90		1,908	
				198	
<i>Miscellaneous Articles, Raw and Manufactured:—</i>					
30	Iron, Nail Rod, .. ..	Peculs 3,918	}	852,508	
"	Ironware, .. ..	Cases 2		2,595	
"	Tin, .. ..	Peculs 314		22	
"	" Plates, .. ..	" 82		1,248	
"	Lead, .. ..	" 250		176	
"	Flints, .. ..	" 1,390		276	
19	Glass and Glassware, ..	Cases 1,120		121	
20				178,607	
			6,626	2,188	
<b>II. PRODUCTS OF INDIA AND OTHER COUNTRIES.</b>					
<i>Woods:—</i>					
46	Sandal, .. ..	Peculs 7,879	}	9,962	
"	Sapan, .. ..	" 5,277		2,745	
"	Camaga, .. ..	" 1,932		639	
"	Mangrove Bark, .. ..	" 3,161		698	
"	Timber, .. ..	" 6,585		1,454	
<i>Miscellaneous:—</i>					
35	Rice, .. ..	Peculs 113,990	}	55,389	
34	Rattans, .. ..	" 7,163		S. Sea islands, & Mani- la	9,031
32	Pepper, .. ..	" 1,056		1,399	
4	Bicho de Mar, .. ..	" 130		943	
38	Shark fins, .. ..	" 91		397	
5	Birds-nests, .. ..	" 5		468	
	Sundries, .. ..	"		13,897	
<b>III. CARRYING TRADE.</b>					
	Sugar, .. ..	Peculs 38,314	}	17,798	
	" Candy, .. ..	" 130		Produce } 357	
				£974,302	

NO. VII.—A SYNOPTICAL TABLE of the IMPORT TRADE from Foreign countries, at the PORT OF SHANGHAI, during the year ending the 31st December, 1849, specifying the Description and Quantities of Commodities as well as their estimated value, and distinguishing the national character of the ships in which they were Imported.

DESCRIPTION OF COMMODITIES	QUANTITIES AND IN WHAT VESSELS IMPORTED				Aggregate Quantities Imported	Estimated Value in Sterling at 4s. 5d Exchange
	89 British	25 American	3 Spanish 2 Bremen 1 Prusian 2 Dutch 7 Portuguese 1 Siamese			
<i>Cotton.</i>						
Longcloths, Gray..... Pieces	817,955	45,513	8,000	871,468	£452,051	
"    White,..... "	338,052	6,382	1,950	346,384	197,677	
Drills (American),..... "	20,855	91,200	.....	112,055	51,979	
Domestics,..... "	5,947	61,126	.....	67,073	31,156	
Dyed Cottons,..... "	15,560	260	.....	15,820	9,222	
Fancy "..... "	9,855	.....	.....	9,855	5,984	
Chintzes..... "	13,160	600	.....	13,760	8,355	
Printed Handkerchiefs Doz.	8,668	.....	.....	8,668	1,914	
Velvets,..... Pieces	1,872	.....	.....	1,872	3,811	
Cotton yarn,..... Peculs	2,576	.....	.....	2,576	12,216	
Muslins,..... Pieces	268	.....	.....	268	103	
Jeans (American),..... "	.....	3,450	.....	3,450	1,904	
Twills,..... "	1,330	.....	.....	1,330	734	
English Gray Drills,..... "	2,513	.....	.....	2,513	1,243	
<i>Woolens.</i>						
Spanish Stripes,..... "	26,684	1,798	756	29,238	129,134	
Long Ells,..... "	23,956	1,700	120	25,776	41,987	
Camlets,..... "	4,409	400	.....	4,809	21,239	
do Dutch,..... "	360	200	60	620	3,171	
Woolen Mixtures,..... "	.....	350	.....	350	350	
Lastings,..... "	190	.....	.....	190	198	
<i>Metals.</i>						
Spelter,..... Peculs	.....	1,212	.....	1,212	1,782	
Iron, Nail Rod,..... "	3,918	.....	.....	3,918	2,595	
Tin,..... "	314	.....	.....	314	1,248	
Tin Plates,..... Cases	82	.....	.....	82	176	
Lead,..... Peculs	250	2,550	.....	2,800	3,654	
Ironware,..... Cases	2	.....	.....	2	22	
<i>Woods.</i>						
Sandal,..... Peculs	7,879	1,299	1,662	10,840	13,231	
Sapan,..... "	5,277	2,702	3,747	11,726	7,017	
Camaga and others,..... "	1,932	.....	.....	1,932	639	
Mangrove Bark,..... "	3,161	.....	552	3,713	819	
Timber,..... Value	1,154	.....	.....	1,154	1,454	
<i>Sundries.</i>						
Rice,..... Peculs	113,990	32,198	28,668	174,856	84,960	
Rattans,..... "	7,163	2,240	882	10,285	13,167	
Sugar,..... "	38,314	5,383	4,772	48,469	22,283	
Pepper,..... "	1,055	1,200	.....	2,256	2,989	
Biche de mer,..... "	180	146	1,744	2,070	14,299	
Glass and Glassware, .. Cases	1,120	.....	467	1,587	2,600	
Indigo,..... "	.....	.....	.....	.....	.....	
Liquid Indigo,..... "	.....	.....	1,003	1,003	3,116	
Miscellaneous,..... Value	£15,240	£21,029	£19,564	£58,833	58,883	
	£971,302	£161,978	£70,052		£1,209,332	

No. VIII.—RETURN of the quantities and value of MERCHANDISE EXPORTED from SHANGHAI, in 94 *British Vessels* of 32,875 tons, to the undermentioned places, during the year ending 31st December, 1849.

No. in Tariff.	Denomination of Article.	Quantities.	To what Countries Exported.	Estimated value in ster- ling at 4s. 5d. exchange	
38	Nankeens, . . . . .	Pieces 12,000	{ London, Liverpool, and Hongkong }	£1,060	
46	Silk, Raw:— Taysam, . . . . . Tsatslee, . . . . . Sorts, . . . . .	} 17,217 bls. Peculs 13,781		}	972,455
	Silk piece goods, . . . . .				Cases 130
55	Teas:— Congou, . . . . . 13,106,068 Souchong, . . . . . 153,063 Flowery Pekoe, . . . . . 76,523 Twankay, . . . . . 33,083 Hyson, . . . . . 368,643 Hyson Skin, . . . . . 273,953 Young Hyson, . . . . . 378,622 Imperial, . . . . . 69,561 Gunpowder, . . . . . 330,695 Sorts . . . . . 725,353 Hemp, . . . . . Miscellaneous, . . . . . Oil and Bean Cake, . . . . .		} 15,535,572 lb.		{ London, Liverpool, Cork, Hongkong, Canton, & Sydney }
				1,039	
				4,680	
			Amoy,	10,509	
				<b>£1,438,430</b>	

REMARKS.—The preceding Returns have been compiled from the entries in the Books kept at the office, and the Quantities specified are those that have paid duty.—The Weights and Measures stated are those in use at Shanghai. 1 catty is equal to 1½ pound Avoirdupois, and 100 catties correspond with 133½ pounds in England. A chang is 4 English yards nearly.—The value given has in most instances been computed upon the average prices of the year in the Shanghai Market; and where this has been found impracticable, an approximate has been substituted. The reduction of Spanish dollars into sterling has been made at the average exchange of the year, of 4s. 5d. per dollar.

No. IX.—A SYNOPTICAL TABLE of the Export trade to *Foreign countries*, from the port of Shanghai, during the Year ending the 31st December, 1849, specifying the *Description* and *Quantities* of commodities, as well as their *estimated value*, and *distinguishing the national character of the ships* in which they were exported.

DESCRIPTION OF COMMODITY	QUANTITIES AND IN WHAT VESSELS EXPORTED				Aggregate Quantities Exported	Estimated value in Sterling at 2s. 4d. Exchange				
	94 British	13 American	3 Spanish 1 Bremen 1 Prussian 3 Dutch 1 Siamese							
Nankeens, . . . . . Pieces	12,000	45,650	2,800	60,450	£6,194					
Silk, Raw,—Taysam, . . . . . Tsatslee, . . . . . Sorts, . . . . .	} Peculs 13,781	} 644	} 11	} 14,436	} 1,023,032					
Silk Piece Goods, . . . . . Cases						130	1,626	....	1,756	49,472
Tea, . . . . . lbs						15,535,572	4,416,932	445,533	20,398,037	628,967
Cotton, Raw, . . . . . Peculs	....	521	....	521	1,265					
Wool, . . . . .	....	191	....	191	100					
Hemp, . . . . . Value	£1,039	....	....	....	1,039					
Miscellaneous, . . . . .	£1,630	£14,192	£3,000	....	22,172					
Oil cake, &c. (Chinese cargoes)	£10,509	9,984	£1,774	....	22,207					
Total, . . . . .	£1,438,430	£299,934	£12,215	....	£1,754,656					



No. X.—RETURN of the NUMBER and TONNAGE of MERCHANT VESSELS which arrived at and departed from the PORT OF SHANGHAI, during the year ending 31st December, 1849, distinguishing the countries to which they belonged.

ARRIVED			DEPARTED		
Under what colors	No. of Ships	Tonnage	Under what Colors	No. of Ships	Tonnage
British,.....	89	30,812	British,.....	94	36,770
American,.....	25	10,252	American,.....	25	10,252
Spanish,.....	3	770	Spanish,.....	3	770
Prussian,.....	1	474	Prussian,.....	1	474
Bremen,.....	2	440	Bremen,.....	2	420
Dutch,.....	2	660	Dutch,.....	3	1,165
Portuguese,.....	4	368	Portuguese,.....	4	368
Siamese,.....	1	250	Siamese,.....	1	250
	127	44,026		133	52,574

No. XI.—IMPORT of OPIUM into WUSUNG for the Years 1847, 1848, and 1849.

Description	1847		1848		1849	
	Chests	Value	Chests	Value	Chests	Value
Malwa,.....	12,864	\$5,999,231	11,725	\$8,793,750	14,721	\$9,274,230
Patna,.....	3,496	2,263,408	5,178	2,975,625	8,201	4,131,000
Benares,.....	140	86,800	57	31,921	.....	.....
Total,.....	16,500	\$8,349,440	16,960	\$11,801,295	22,921	\$13,404,230

No. XII.—A RETURN of the Quantities and Value of MERCHANDISE exported from AMOY in 37 British Vessels of 11,166 tons, to the countries and places undermentioned, during the year ending 31st December, 1849.

No. in Tariff.	Denomination of Article.	Quantities	To what Countries and places Exported	Reported or Estimated Value in dollars	
7	Tiles large and small	239,541 in number	Straits	\$ 4,887 00	
"	Granite,.....	2,646 pieces		"	6,231 00
"	Bricks,.....	39,000 in number		"	105 00
14	China ware all kinds	22,267 bund & bas	"	25,882 00	
30	Kittysols,.....	23,302 bundles	"	9,849 00	
35	Mats,.....	40 "	"	10 00	
41	Paper of all kinds,....	383 "	"	2,275 00	
43	Preserves,.....	319 tubs & box.	"	1,444 50	
46	Silks,.....	52 bales	"	9,555 00	
48	Shoes,.....	936 boxes	"	899 00	
52	Sugar,.....	4,328 peculs	Hongkong	8,140 00	
53	Sugar candy,.....	576 " & tubs	"	4,382 00	
55	Tea,.....	112 chests, 5 pls.	Straits	147 00	
56	Tobacco,.....	1,946 "	"	16,810 00	
61	Vermilion,.....	10 cases	"	400 00	
	Iron ware,.....	2,692 tubs & pkg.	"	6,921 00	
	Rice,.....	43,779 bags & pls	Shanghai	75,137 00	
	Vermicelli,.....	1,819 cases	Straits	5,789 00	
	Woods, Mushrooms, Oil, Combs, Joss-stick, Paint, Salt, &c. "			21,233 00	
	Unenumerated articles				
	Exch. at 4s. 4d.	EXPORTS, £45,297.10.6 Stg.	Total,.....	\$219,065 50	

No. XIII. A RETURN of the quantities and value of MERCHANDISE IMPORTED into the PORT OF AMOY in 67 British vessels of 17,957 tons, from the countries and places undermentioned, during the year ending 31st December, 1849.

No. in Tariff	Denomination of Articles	Quantities	From what Countries and Places imported	Reported or Estimated Value in Dollars	
				\$	c
3	Betel Nut, .. ..	1,047 bags, b. &c.	Straits	3,575	00
4	Bicho-de-Mar, ..	1,868 " " "	"	28,465	00
5	Birds' Nests, ..	708 cats. bxs. &c.	"	5,970	00
6	Camphor, .. ..	4 peculs	"	3,500	00
10	Cochineal, .. ..	23 cases	"	1,400	00
12	Cotton, .. ..	16,697½ bales	India <i>via</i> Hongkong	487,884	00
13	White Shirtings, ..	23,510 pieces	England <i>via</i> "	81,400	00
"	Gray do., .. ..	43,911 "	"	143,714	00
"	Drills, .. ..	2,400 "	"	6,700	00
"	Gray Twills, ..	1,960 "	"	5,700	00
"	White do., .. ..	3,100 "	"	8,250	00
"	Nankeens, .. ..	200 "	"	450	00
"	Chintz, .. ..	2,279 "	"	8,916	00
"	Turkey Red Cloth,	2,400 "	"	9,100	00
"	Velvets, .. ..	32 cases	"	5,300	00
"	Red spotted Cambrics,	600 pieces	"	3,000	00
14	Cotton Yarn, ..	2,214 bales	"	160,295	00
16	Cutch, .. ..	139 bales and pls.	Straits	200	00
17	Elephants' Teeth, ..	6 in number	"	80	00
19	Flints, .. ..	1,156 pls., bask tons	England <i>via</i> Singapore	1,173	00
20	Glass, .. ..	186 boxes	"	1,450	00
21	Gambier, .. ..	110 baskets	Straits	50	00
30	Tin, .. ..	630 pls. slabs bask	"	2,900	00
"	Rod Iron, .. ..	200 bundles	"	1,000	00
"	Lead & Sheet Lead,	46 " & rolls	"	1,000	00
"	Iron, .. ..	1,950 bundles	"	1,200	00
82	Pepper, black & white	2,063 bags and pls.	"	9,213	00
34	Rattans, .. ..	9,423 bund. and "	"	3,802	00
35	Peas, .. ..	308 bags	"	575	00
"	Beans, .. ..	3,266 " and pls.	"	3,281	00
"	Rice, .. ..	3,727 " "	Arrakan	5,180	00
"	Pulse, .. ..	25 bags	Straits	50	00
38	Sharks' Fins, ..	12 bas bgs & bls.	"	458	00
39	Skins & Hides, ..	3,581 " bls. pls. sks.	"	4,616	00
47	Red Wood, .. ..	20 pieces	"	125	00
"	Garroo " .. ..	11 baskets	"	70	00
"	Sapan " .. ..	2,180 pieces	"	710	00
"	Sandal " .. ..	23,759½ pls. logs, &c	"	21,685	00
"	Iron " .. ..	457 pieces	"	40	00
"	Teak " .. ..	183 logs	"	160	00
"	Birch " .. ..	6 "	"	2,400	00
"	Midding, .. ..	436 pieces	"	200	00
"	Grangy " .. ..	40 "	"	20	00
"	Mangrove Bark, ..	16,406 bun., and pls.	"	5,860	00
47	Long Ells, .. ..	1,280 pieces	England <i>via</i> Hongkong	14,580	00
"	Spanish Stripes, ..	808 "	"	17,970	00
"	Bombazettes, ..	19 trusses	"	1,960	00
"	Camlets, .. ..	510 pieces	"	6,050	00
Unenumerated articles	Dried meats, shrimps, sugar, medicines } oil cake, bean cake, oysters, feathers, } sockles, salt pork, &c. &c. &c., }		Straits and Shanghai	46,800	00
Exch. is. 4d. imports, £246,225.19.2 stg.				Total . . . . .	\$1,136,427 00

T. H. LAYTON,

Consul.

No. XIV.—Synopsis of the Arrivals and Departures at Amoy under all flags during the year 1849.

ARRIVED.			DEPARTED.		
Flags & numbers	Tonnage	Value of Imports	Flags & numbers	Tonnage	Value of Exports
67 British	17,957	1,136,427 50	37 British	11,106	209,065 50
3 American	1,733	61,988 68	1 American	5 6	3,205 81
11 Spanish	1,964	61,043 59	11 Spanish	1,964	19,451 52
1 Danish	104	5,440 00			
2 Prussian	600	40,984 58	2 Prussian	600	13,304 64
6 Dutch	1,585	73,221 60	3 Dutch	515	14,553 00
2 Siamese	670	35,212 90	1 Siamese	270	1,120 00
1 Bremen	120	5,780 00	1 Bremen	120	4,080 00
35 Portuguese	2,928	76,778 80	11 Portuguese	892	14,751 63
128 ships, &c.	27,663	1,496,487 77	67 ship lorchas	16,003	279,541 15

Total value of Imports at 4s. 4d. exch. £324,238 0.4

do. do. Exports " " 60,567 4.11½

Increase in total trade in 1849, £172,390 2.11½

No. XV.—A RETURN of the quantities and value of MERCHANDIZE IMPORTED to the PORT OF NINGPO to the countries and places undermentioned, during the Year ending the 31st December, 1849.

No. in the Tariff	Denomination of Articles	Quantities.	From what Countries and Places Imported	Estimated Value in Spanish Dollars
47	I.—Manufactures of Wool.			
	Camlets, ... ..	Pieces 31	Hongkong	465
13	2.—Manufactures of Cotton			
	Longcloth, White, ...	" 450	"	1,350
	" Twilled, ...	" 520	"	1,560
	" Gray, ...	" 3,100	"	7,750
8	Clocks, ... ..	Value \$116	Shanghai	116
20	Glass and Glassware,	" 805	"	805
34	Rattans, ... ..	Peculs 474	H.kong & Sha.	2,370
35	Rice, ... ..	" 2,740	Hongkong	5,754
46	Woods: Red Wood,	" 60	"	120
	III. Miscellaneous Articles not enumerated in the Tariff.	Value \$3,650	Hongkong and Shanghai	3,650
Exch. at 4s. 4d. per Dollar, £5,187			Total IMPORTS,	\$23,940

No. XVI. A RETURN of the quantities and value of MERCHANDIZE EXPORTED from the PORT OF NINGPO to the countries and places undermentioned, during the year ending the 31st December, 1849.

No. in the Tariff	Denomination of Articles	Quantities	To what Countries and Places Exported	Estimated Value in Spanish Dollars.
1	Alum, ... ..	Peculs 2,110	H.kong & Sing.	2,110
16	Copper, ... ..	" 40	Fuhchau-fu	1,200
32	Mats, ... ..	Value \$100	Hongkong &	100
	Unenumerated Articles,	" \$435	Singapore	435
Exch. at 4s. 4d. per Dollar, £833 1.8			Total EXPORTS,	\$3,845

Ningpo, 31st December, 1849.

G. G. SULLIVAN, Consul.

ART. II. *Letter to the Editor of the Repository upon Dr. Legge's argument of the word for God in Chinese.* By A LOOKER-ON.

*To the Editor of the Chinese Repository,*

SIR,—I happened to see only yesterday a copy of Dr. Legge's remarks on my letter to you. As to the error in transcribing Locke's words to which he alludes, I do not know whether I am to blame or you: in a rough copy which I happen to have by me, I find the expression rightly quoted. Very possibly, however, in writing a second copy, I may have made a mistake. Would Dr. Legge allow me to ask him, since he is so particular as to the least word, what he means on page 71 of his last pamphlet by "eliminating" the truth? When I was a boy, I remember I was taught that to "eliminate" an unknown quantity from an algebraic equation meant to *get rid* of it, to *banish* it: I am not aware now of any other sense in which the word is used: surely, therefore, Dr. Legge would not have us "eliminate" the TRUTH!

I shall not allude to Dr. Legge's remarks upon my former views. I do not myself hold them now, having been convinced (at least very nearly so) by the arguments I have heard since, and as much as any other by Dr. Legge's own pamphlet, that *Shin*, and *Shin* alone, is a proper translation for the word *God*. I think it would be difficult to find a piece of reasoning more sophistical than that by which Dr. Legge tries in his first pamphlet to show us that *God* is a relative term. He does not tell us that "God" satisfies the conditions necessary to be satisfied in order that a word may be considered a relative term; he says, "I have no hesitation" in adding to the list that of "God and creatures," but he does not state that it has the qualifications of the class of relative terms. To do this he must show the nature of the relation that is implied. I presume from his words quoted above, that this is that of *creation*: is the word *God* then the same as *creator*? "Creator and creatures" are correlatives; are "God and creatures" the same idea in other words? If so, does *Shángtí* translate that relation? I would remark that this must be shown. *Pater* in Latin expresses a particular relation; *Father* in English expresses the same; we therefore translate the one by the other: does *Shángtí* then translate the word *God*, if it means *creator*? It will not do to say *God* is a relative term, and *Shángtí* is a relative, therefore *God* will be best translated by *Shángtí*; we must show that the same peculiar relation is implied in both, and Bishop Boone conclusively shows that this is not the case, as far at least as the idea of creation is concerned.

Again; Dr. Legge's reasoning to show that "God" can not be a

generic term appears equally illogical. He points out a remarkable property of certain nouns not applicable to generic nouns, *with one exception* (this has been ably handled by others, but at present I waive the question of its accuracy), but he does not say that this is *what constitutes the class of non-generic nouns*,—in logical language, the *differentia*, or even a *proprium* of the class; indeed the admission of an exception prevents this supposition. Now, no doubt it is true that *flying* is a property of birds, but it is also one of some kinds of fish; if I were to infer, therefore, from an animal flying that it was a bird, I should clearly be reasoning illogically. So this test may be a remarkable property of non-generic terms, but it must be shown that *necessarily* it is peculiar to them (and this not by numerous examples, but from their very nature), and the acknowledged exception of the word “man” prevents the possibility of this.

In syllogistic form, Dr. Legge’s reasoning will stand thus (I may remark that I use the word “non-generic,” because Dr. L. applies the test to several classes of nouns as well as relatives):—

Non-generic terms satisfy this test;  
 But God satisfies this test:  
 Therefore God is a non-generic term.

Now the logician will at once see that here there is an “undistributed middle term.” As, however, some of your readers may not be familiar with the technicalities of logic, the fallacy of the reasoning may be shown by a parallel case:

Birds are flying animals;  
 That fish is a flying animal;  
 Therefore that fish is a bird!

Lastly, Sir, it is not *God* we wish to translate; it is *Elohim* and *Theos*. It must be shown, therefore, that these are relative terms, and Dr. Legge’s test of course fails to do this. When the people of Lystra (Acts xiv. 11.) said that “the *gods* (*hoi theoi*) are come down to us in the likeness of men,” I would ask Dr. Legge did they not mean that there were two classes (or *genera*) of beings—*gods* and *men*, they themselves being in one class, and the Apostles in the other? “True,” it may be replied, “but the relation of *worship* was supposed to exist between the two classes, as shown by the conduct of the priest and people.” I have no objection to grant this, but it must be remembered that if this constitutes *God* a relative term, it also constitutes *men* one (for they are clearly correlative in the passage), and Dr. Legge I believe, has not yet stated that *man* is a relative term. Again, in Isaiah xlv. 17, we find the prophet showing the absurdity

of idolatry by the different uses to which different parts of the same tree was put; one part served to give the man warmth and to cook his food, and "the residue thereof he maketh a god" (*El*); now of these two parts, one would be called a *fire*, the other a *god*, and I can not see why the latter should be a relative term and not the former; the fire gives heat, the god gives blessings, as supposed; if the man sits before the fire, he receives heat, and if he kneels before the god, he fancies he gets blessings; but I do not think that Dr. Legge will tell us that *fire* is a relative term, and yet I can not see any great difference between the *heat-giver* and the *blessing-giver*.

Whether these views have been advanced by others or not, I do not know; if you think them worthy of insertion in the Repository, you will oblige, Sir,

Your most obedient servant,

19th September, 1850.

A LOOKER-ON.

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ART. III. *Translations and Notice of two Mongolian Letters to Philip the Fair, king of France, 1305.* BY MR. MEADOWS, Consular Interpreter, Canton.

ALL the readers of the Repository know something of the crusades, and all have heard of Genghis Khan, but many probably do not know that the great-great-grandson of this conqueror had "friendly relations" with the kings of France and England, and that "official communications" were exchanged in order to concert an attack on the Mohammedan sultan of Egypt by a combined army of Christian crusaders, subjects of England and France, and of heathen Tartars, vassals of the emperor of China! Such is a historical fact, one recorded by old chroniclers, ridiculed in later times by Voltaire, but proved to be true by the sinologue Rémusat, who found in the royal archives at Paris, about 500 years after they were written, two letters in pure Mongolian from Tartar viceroys of Persia, sealed with Chinese seals, one of which was undoubtedly bestowed on the holder at his investiture by his sovereign-lord, the emperor of China.

These letters, which substantiated much that had previously been held for fabrication, were received and answered by Philip the Fair. Others sent at the same period to England were received and answered by the first and second Edwards, and might possibly still be found in some of the English archives.

I subjoin a translation of those discovered by M. Rémusat, following, however, not his renderings, but those into German by the Mongolian scholar Dr. Schmidt of St. Petersburg, which are more correct; and probably only more faithful versions of the originals, because of a vagueness and obscurity in one or two places. He published a pamphlet on the subject, entitled *Philologisch-kritische Zugabe zu den zwei Mongolischen Original-briefen der Könige von Persien Argun und Öldshäita*, to which brochure, to the *Mémoires*, &c., of Rémusat, and to D'Ohsson's *Histoire des Mongols*, I refer the reader who would like to acquaint himself fully with the events that led to the subjoined letters. A short summary only is here given.

The Mongolian people, at the birth of Genghis Khan, was composed of several tribes or clans who occupied a mountainous region on the present confines of China and Russia, not far from Kiakta, now the common mart of these two nations. There they seem to have fought among themselves as bitterly as did the clans of the Scotch Highlands in former days. Genghis was born chief of one of these clans, but his father, the old chief, dying when the heir was only 13 years of age, it was instantly pounced upon and dispersed by its enemies. Genghis himself was taken and cangued, but contrived to escape by getting to a small lake, and lying with his cangue round his neck, under water, his nostrils only above the surface, while his enemies were seeking for him on the banks. By dint of hard fighting during 30 years, after several reverses and many narrow escapes, he succeeded not only in re-establishing his own clan, but in subduing, first all the other Mongolian clans, then all the other races of Tartar nomads; from which time his life was one continued scene of successful warring. Hardy and courageous, rigidly just by nature, essentially barbarous by training and habits, he was eminently fitted for the career he ran. Before his time, among the Tartar hordes, "nothing," he said, "was more common than theft and adultery, the child did not obey his parents, husbands had no confidence in their wives, wives were not submissive to their husbands, and robbery escaped with impunity;" and his rigorously enforced code punished theft and adultery with death. Conversing one day with his generals, he asked them what they thought the chief pleasure of man. They all mentioned hunting. "No," replied Genghis, "the greatest enjoyment of man is to conquer his enemies, to drive them before him, to seize what they possess, to see the faces of the persons dear to them bathed in tears, and to press in his arms their daughters and their wives." His formidable, easily-moved, ever-ready, armies were not even encumbered with Sir Charles Napier's

bits of soap, the Tartars being forbidden by one of his laws to wash their clothes, which must be worn till used out—a law doubtless strictly observed by himself. He was a ferocious, brave, inexorable, sagacious, dirty savage. Like several other great conquerors, he latterly believed himself to be a special instrument of the Divine will. That he was such an instrument, though not for purposes of vengeance as he supposed, there can now be little doubt. For when he died, his dominions extended from the Baltic to the Japanese sea, embracing on the west Russia, on the east Corea. His sons and grandsons, following up his conquests, extended the Mongolian sway over the entire Asiatic continent, excepting the two peninsulas of India and Arabia, and over all European Russia, while their armies devastated Poland, Hungary and Silesia. European prisoners and soldiers in these armies, and adventurous merchants like Marco Polo, spread in Europe reports about an empire of incredible extent, wealth, and population at the extremity of Asia. This led to the memorable voyage of Columbus; which, again, led to the existence of a new state, destined far to exceed in wealth and grandeur that he went to seek, and the establishment of which was a great step towards the ultimate civilization of the world.

Argun, a great-great-grandson of Genghis, ruled in Persia and the adjacent countries, where, though himself but a viceroy, a vassal of the Grand Khan or Mongolian emperor at Peking, he numbered among his subject states the Christian kingdom of Armenia. The Mongols, heathens at bottom, were nearly indifferent to all forms of religion, and like the Chinese of the present day, ready to invoke the name of God whenever it suited their purpose. Their sway was therefore preferred by the kings of Armenia and Georgia to that of the proselyting Mohammedans of Egypt and Arabia, the inveterate enemies of Christianity, to whom they must have fallen a prey at the time European ardor for crusades began sensibly to cool, had not the Mongolian power just then opposed a check to these rival conquerors. They consequently gave themselves much trouble to get the Mongols and crusaders to act in concert, and the letter of Argun is one of the results of their efforts.

It says but little, and led to nothing at the time, but it has nevertheless considerable historical and literary value. It is curious, among other things, to observe from it how powerful the influence of the unvarying Chinese literature has been throughout Asia. This letter, written by a Tartar ruler of Persia 600 years ago, is modeled so strictly on Chinese forms that it might, in so far, have been issued from a Chinese yamun of the present day. The writer in a letter sealed with a seal conferred by *his* sovereign lord speaks as an undoubted superior



to the King of France, whose title he places low in the page, and to whom he conveys, with sufficient plainness, the intimation that it was his duty to have sent in the tribute of a vassal.

The seal bears the inscription 輔國安民之寶 "Seal of Supporter of the State and Pacifier of the People." Rémusat's translation is "Sceau du Ministre d'état, Pacificateur des peuples;" which I am obliged to think erroneous. From his own remarks it seems plain that he has mistaken the construction. The phrase 輔國 does form a portion of some customary titles; but here the words 輔 and 安 are both verbs, holding parallel relations to their respective objects 國 and 民, and an exactly similar relation to 寶.

During the reigns of Argun's successors, Gaikhatu, Gazan, and Öldshäitu, the Mongol armies began for the first time to suffer reverses. Syria was alternately occupied by them and the forces of the Egyptian sultans, but on the whole the fortune of war was against the Mongols, whose position in Persia became less secure. This may account for the more civil tone of Öldshäitu's letter. Argun merely answered briefly and haughtily in the affirmative to an overture made him: Öldshäitu commences a correspondence, and writes in a style of solicitation, though even he is careful to place the title of the sovereign he is addressing lower than his own. This letter says as little as the other; but they were doubtless merely intended as the credentials of the envoys sent with each, and who were empowered to treat of affairs in detail.

With respect to the seal, Rémusat says "it verifies a fact which is perhaps not otherwise known; that Khodabendah \* recognized, like the first princes of his dynasty, the supremacy of the khan or emperor of all the Tartars, who reigned at Peking. It has been asserted that Gazan, on coming to the Empire, had caused the name of the grand khans of Tartary on the coin current in his states to be effaced, and that he had declined to recognize these princes. If that be true, his successor must have himself renewed the bonds, which attached him to the head of his house, since he makes use under solemn circumstances, of the seal which he had obtained of him, and the inscription of which in Chinese characters proves at once his authority and his vassalage." The inscription, which is as usual in the ancient seal character, decipherable only by those who have made them a special object of study, he transcribes as follows:—

之萬系皇眞  
寶夷順帝命

\* The Persian name of Öldshäitu.

and translates it, "By a supreme decree, seal of the descendant of the emperor, charged to reduce to obedience the ten thousand barbarians (*Par un décret suprême sceau du descendant de l'empereur chargé de réduire à l'obéissance les dix mille barbares*). After taking the precautions that every disagreement with an accurate scholar like Rémusat requires, I am compelled to give a different interpretation to the inscription. Even allowing his transcription into Chinese characters of later times to be correct, his translation is a very forced one, separating as it does the fifth from the sixth character. But it is not correctly transcribed by him. Good native scholars, supported by the opinion of the first seal engraver in the city of Canton, a man of some note in his line, declare the fifth character to be 和 not 系. The ancient seal form of 和 has not indeed the thick lines at the bottom given in Rémusat's fac-simile, but our experience of the impressions of Chinese official seals on letters has taught us that too much vermilion on the seal constantly transforms its thin lines into thick ones in the impression.

The fifth character being 和, the whole reads idiomatic Chinese; and may be rendered "Seal of the Emperor truly decreed [by Heaven], for bringing to harmony the ten thousand barbarians;" that is to say the seal which the Emperor, whom the true decree of heaven has made such, uses when he writes for the purpose of bringing the barbarian nations into concord. It is usual that the inscription on a Chinese official seal should be explanatory of the duties of the holder, or of the business the documents to which it is affixed are written on. Thus when an insurrection in the empire becomes serious, a special officer is usually commissioned to suppress it, who gets the "Seal of the General charged to reduce the rebellious to order," or some similar one. This was given to general Yihshún sent to Canton during the English war, while Yihking in Chehkiáng held that with the inscription "Seal of the awe-spreading general." Now the reader will perceive how much better the new rendering of the inscription now under discussion agrees with the tone of Öldshäitu's letter than that of Rémusat. He lays great weight on "concord," but says nothing of "obedience." On the other hand my rendering makes the holder of the seal *Hwángtí* or Emperor, a title which no Chinese emperor would consent to give to a foreign sovereign. How then came this seal into the hands of the Persian ruler? The most credible solution of the problem this question raises seems to be the following: Those persons (probably Persian chroniclers) who Rémusat states, as above, to have asserted that Gazan, the predecessor

of Öldshäitu, refused to acknowledge the supremacy of the Chinese emperors, were correct: Öldshäitu followed his example; and the seal was not given him by any emperor of China but made by himself. This solution appears to reconcile all inconsistencies, accounting, among other things for the absence at the beginning of the letter of the phrase occurring in Argun's "by the auspices of the Emperor;" which Rémusat renders "par le grâce du khakan," and of which he says, "l'ommission est surtout singulière dans une pièce marquée d'un sceau accordé par le khakan." Old usage, which makes us still keep to Latin and Norman-French mottoes, may have determined Öldshäitu to continue the use of the Chinese seal characters, already in his day very ancient. Besides, it may be remarked here that one of the tutors provided by their father Argun for his elder brother Gazan was a learned Chinese; from whom, or from some colleague of whom, it is hardly too bold a presumption to assume that he also received instruction.

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LETTER OF ARGUN.

By the power of the eternal God, and the auspices of the Emperor Argun: Our word:—

King of France! Thou hast delivered to us through thy envoy Mar Bar-ssvema Sachora, the following message: "When the troops of the Il'khan take the field against Egypt, we shall set out from hence to join them."

Approving of this, thy delivered message, We now declare that We, trusting in God, will set out in the end of the winter month of the tiger year (1290), and on the fifteenth of the first spring month will encamp at Damascus. If thou, thy word truly holding, sendest thy troops at the time, and to the place fixed, We will, if We, by the help of God, conquer these peoples, deliver Jerusalem over to thee. Should the fixed period and place of meeting not be attended to, and the troops marched uselessly about, would that be proper? And if one is afterwards at a loss how to act, what advantage will one obtain? Further, it were well if thou, offering tribute by envoys of different tongues and languages, didst send in presents of the agreeable and rare things of France, together with pictures of various colors. How it is to be ordered must be decided by the power of God and the auspices of the emperor. Thus informing you, We send Müskäril\* Churtshi.

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\* Supposed to be the "Busquarel" of the old writers.

Our letter is written in the ox year (1289), on the sixth day of the last half of the first summer month, during Our residence at Kündülän.

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## LETTER OF OLDSHAITU.

Öldshaitu, Sultan, Our word.

King of France, Sultan! It can not have escaped you that you, the sultans of the Frankish nations, all from early times have lived in friendship with our noble great-grandfather, grandfather, father, and eldest brother, and that they, although distant, regarding each other as near, have mutually sent envoys with presents of greeting, in order to make various communications. Now as We have by the power of God ascended the great throne, let Us in nothing alter or depart from the policy of the former noble personages, Our grandfather, noble father, and brother, in what respects the established administration of the territories, agreed on by the former noble personages, but regarding the same as on oath, knit the friendship still closer than before, and always send envoys reciprocally to each other. These are Our thoughts.

Through the inciting words of bad people we, elder and younger brothers, have lived in mutual illwill. Now having obtained from God one heart, we descendants of Genghis Khan, who have warred against each other for forty-five years, and in particular Temu Khan, Toktogha, Chäbär, and Togha, have reconciled ourselves; and have united the people and reestablished friendly intercourse from the land of the Chinese where the sun rises, to the Talu lake. We have agreed that all shall fall united on any one among us who might think differently. And now how should We abandon your ways of friendship with the noble personages, Our grandfather, father, and brother. Thus informing you, We send the two envoys Mamuluk and Tumon. It has been reported to Us that you, the various sultans of the Franks live in concord; and truly what could there be better than concord? That we now by the power of God will fall with united force upon all opposed to concord, that may God know!

Our letter is written in the seven hundred and fourteenth year (of the Hejra), on the eighth day of the last half of the first summer month of the serpent\* year (1395).

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\* Each of the Chinese characters known as *ti chí* 地支 terrestrial branches, used in the names of their cycle of sixty years, has a certain animal appropriated to it as a rat, an ox, a tiger &c., whose names, though never used in authorized or standard Chinese works to denote time, are frequently so employed by other nations of Eastern and Central Asia.

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is a question which has been discussed at some length; we are inclined to think that it is indigenous, and that even the unimaginative Chinese architect would have produced something better than the simple nine-storied pagoda if he had tried to imitate the ornate pyramidal edifice of the Hindu. The similarity between the two is too slight, and the purposes for which they were erected too unlike, to lead us to suppose that one was copied from the other. The Chinese *táh* is somewhat connected with the Buddhist faith, and a few still have monasteries near them; but they are so much more closely related to the geomantic notions of this people, that they are not now much associated with the Buddhists. The remark of Rev. Mr. Milne, in reference to the Tower of Ningpo, "that the presence of such an edifice not only secures to the site the protection and favor of heaven if it already bears evidences of enjoying it, but represses any evil influences that may be native to the spot, and imparts to it the most salutary and felicitous omens," at once explains their purpose, and discloses the motive which has impelled the Chinese to erect such apparently useless buildings.

The number of pagodas in China is unknown, and there is some variety in their height and mode of construction, but their general aspect is marked with the same uniformity that attaches to everything architectural in this country. De Guignes has given drawings of seven, which he visited in his journey to Peking; the highest among them was near Kántáng chau in Shántung, and was eleven stories high. This writer seems at a loss to account for the fact that those erected near small towns are lower and smaller than those in cities, and supposes there may be some proportion demanded by usage between the size of the pagoda and the town; but the difference is owing probably entirely to the greater wealth of the city. This author mentions one of seven stories near Yángchau fú in Kiángsú nearly uniform in size to the top, the stories of which were merely divided by three rows of black bricks. He also speaks of many pagodas of five and seven stories in height:—indeed no district town or prefecture is considered to be complete without one of these felicitous structures, and they are probably as numerous as the district towns, though in many cases a cheap brick edifice of five stories is made to insure whatever of good luck the *táh* can bring.

The following account of the pagodas in the vicinity of Canton by a visiter to one or two of them, we introduce in connection with the preceding general observations, assured that our readers will be interested in its notices of these structures, which are such prominent



objects of sight and curiosity to every one who comes up the Pearl river to the City of Rams. A notice of an attempt to repair two of them will be found in Vol. IV., page 189, to which we refer the reader in connection with these notices.

“It was a cloudy fresh morning in the month of May, when I left Whampoa in company with a friend to visit the Second Bar Pagoda. The tide was in our favor, and as we rapidly drifted by the ships, and found ourselves beyond Blenheim Reach and going down the river, the boatmen began to throw out hints of the proximity of pirates, river thieves, and other evilminded people ; but not a word would we hear of all their misgivings. After a couple of hours’ rowing we left the boat in a creek at the foot of the hill on which the pagoda stands, and went ashore at a farmhouse. The workmen in this establishment were a hearty set of fellows, and received us with loud protestations of goodwill asking us a variety of questions, and replying to our inquiries with much good humor. Their dwellings and the buildings for storing the grain, and the farming utensils, were arranged on two sides of a well made threshing-floor, above two hundred feet long. Many boats, apparently connected with the farmstead, lay in the creek, protected by a stout fence of wattles from marauders going up and down the river. The whole boat population came into the floor, and after a few friendly words, we left them to proceed on our way. In passing through an avenue of fine plantain trees, which lay between the floor and the hill, I was led to observe the sagacity of the Chinese in planting this succulent vegetable in a spot where it would have plenty of nourishment in the driest weather, at the same time that its roots served to strengthen the bank, and its fallen leaves manure the adjacent fields.

“The pagoda stands on a bluff hill of old red sandstone ; the side towards the river is quite precipitous, a narrow path leading up to the top. About half the way up this path, we reached a ledge a red or more broad, and came to more quarries similar to those at the base, but much more extensive. These excavations showed that the Chinese were well acquainted with cutting out freestone. Myriads of tons had been removed, and the walls had been in most cases left perpendicular ; in their general aspect, they strongly reminded me of those at Silsilis on the Nile, though here the effects of moisture and vegetation had concealed most of the rubbish.

“As we mounted the brow of the hill, the landscape began to open upon us, and to increase in beauty as well as extent, so that by the

time we had reached the foot of the pagoda, we were fully repaid for the toilsome ascent, and the discomfort of getting wet and missing our path. The pagoda stood alone; not a building, nor anything was near to show that habitations had ever clustered around it; while the old citadel wall a few rods off indicated that this place had not always been thus lonely. The larger portion of the hill was covered with plats of vegetables and a few fields of rice, raised for the most part on numerous terraces, which gave the impression of former agricultural labors far greater than the present.

“We mounted by the stairs in the walls to the eighth story, meeting here a disjointed human skeleton, the remains of some poor wretch who had probably gone up in this lonely tower to die. The prospect around us was magnificent and picturesque in a high degree. From our lofty point of view, Lintin I. and the city of Canton were both visible, and the pagodas at Whampoa and Canton stood like guardians of the Inner Land. On the east, lay the wide expanse of the Pearl river, here called the Sea of Lions, and more than a mile wide; its further shore was once the scene of mortal strife during the late with England; and its now peaceful waters were once illuminated by the lurid flames and explosion of the ship Chesapeake, on which and the raft before it, the Cantonese had fondly trusted for defense against the invaders. South, the barren hills about the Bogue shut out most of the prospect; but on the west and southwest, a plain stretched farther than the eye could reach, rendered picturesque by a succession of rice-grounds and other fields, villages embosomed in groves, and canals and rivulets running in every direction, whose course was apparent in many cases only by the masts and sails of boats peeping out of the rice fields; the whole showing the industry and thrift of the people. Hills bounded the horizon on the north, affording a pleasing transition from the plains in the other direction. Probably more than a hundred villages were in sight, and it was a melancholy reflection that all their industrious inhabitants were ignorant of the God who had spread out this fair expanse of fertility and beauty for their use.

“The stillness around us was the more pleasant in contrast to the noise of the Factories at Canton, and the feeling of repose which this quiet induced was deepened by the sight of the deserted citadel just below us, suggesting the toils and cares of its former human inmates—now all gone. Curiosity was excited to learn something of this ruin, and on since looking into a local topography, I have found a few notes respecting it and the pagoda, (usually called the *Lien-hwá táh*, or Water Lily pagoda,) which may interest other visitors, as they have me.

“ ‘The *Shih Li* (Stone Whetstone) hill is about a *li* east of Golden Goose hill; it is 2000 cubits or so high, 10 *li* broad each way, and surrounded by water, which runs by it on each side, this hill rising abruptly in the centre. Below it is the Sea of Lions, and on its east is a stone precipice, rising high and steep, which resembles a lion in its form; in its bosom is a cave in which six or seven men can be seated, and a rill runs many hundred feet down it; this hill thus forms the defense of the Bogue. At this place there is a cliff called *Kin-láng*, or the Variegated Porch, because it can be paced along like a corridor for a hundred paces or more, and visitors go there and sit, sometimes getting their garments wet by the spray of the streamlet. The geomancers say that it is by five [hills like] beasts which here lock up and obstruct the flow of the waters, that the great sea is warded off from the entrance—a circumstance of great importance to the good luck of the capital. In the time of the Ming dynasty, Páng and Koh, two scholars in the district of Nánhái, took upon them to require rental of this hill, and invited traders to come and cut stone, which wounded the pulse of the ground, and caused sorrow and evil to the literary people around. In the year 1566, five *kūjin* of the district, named Lí, Liú, Lin, Liáng, and Tsui petitioned the government to prohibit the quarrying of stone, and then they erected a pagoda of nine stories on the summit, called *Shih-li* 石礪 or Stone Whetstone pagoda; it is situated below Whampoa I. and above Tiger I. In the days of Káng-hí, when the coast-people were removed into the interior, this place was fixed on as a limit, and a brick citadel was accordingly erected on the boundary line, with a camp and signal-fire tumuli; it is now called the *L'en-hwá ching*, or Lily Flower citadel. Since the second year of Tsungching, in A.D. 1630, for a period of a hundred and more years, the quarries in this hill had been repeatedly opened and shut up; but latterly miscreants of the place in combination with the traitorous merchant Láu, surreptitiously got stone there as they pleased, the underlings of government receiving bribes therefor, and preventing any one from interfering—thus making the leak in the dam still wider. But in the 29th year of Kienlung, A.D. 1765, Doctor Ling and others petitioned their excellencies the provincial officers, who ordered two tablets to be erected, one in the citadel on the hill and the other in the literary chancellor's office in Canton, prohibiting stone to be taken from the quarries.’

“ ‘From this it appears that this ruin is connected with one of the strangest freaks of despotism recorded in Chinese annals—that of ordering all the inhabitants of the coast to remove thirty miles into the interior to escape the ravages of a pirate from whom the imperial forces could not protect them. This event happened about 1665, so that this wall has stood not far from 180 years; not a vestige of the fire tumuli spoken of are to be seen, nor did we find the tablet ordering the quarries to be shut up, though perhaps a little search might bring it to light. The area inclosed by this wall is a few square

rods, and several piles of brick in it, covered with weeds, show where buildings once stood. The pagoda is built of brick throughout; one beam stretches across the eighth story to support a pillar which once projected beyond the top several feet, and was intended to call down good influences from heaven. The total height is 150 feet. It would be a difficult affair to reach the top, and I suspect none of the numerous visitors whose names are cut in the walls at the lookout window have ever undertaken it.

“At the southern part of the hill is a small cave, and a solitary Buddhist, in the true ascetic spirit of his faith, has taken up his abode in it with a number of gilded idols, whom he serves. The inhabitants of a small town on the southwest no doubt furnish him food and praise enough for his support and encouragement in addition to the produce of his own gardening, to make his life comfortable. Not far from his cell is a singular well or shaft sunk in the rock about forty feet, but though there is water in it, one can not be sure it was dug for a well; perhaps this is the place where the stone-cutters ‘wounded the pulse of the ground,’ as the preceding account mentions.

“We returned to our boat by a path which wound around the inland slope of the hill, enjoying the varied prospect before us. The frequent presence of foreigners in this region on shooting excursions after the wild fowl which abounds in these low grounds, has rendered the inhabitants well acquainted with them, so that no one who is disposed need hesitate to refresh himself with a visit to the Second Bar Pagoda.

“As we approached Whampoa, its pagoda formed a prominent object of view, and as it is equally known by name with the other, I make a short extract from the same topography in explanation of its erection. Like that it is built of brick in an octagonal form, but the walls are thicker, and the stairs do not ascend regularly, but are cut in alternate flights on opposite sides. The floors or timbers which marked the several stories inside, and connected these stairways, have long since disappeared, so that now it is necessary to bring a stout plank to lay across from window to window as one goes up, pulling it up after him as the ascent is made. The pagoda rests upon a substantial stone plinth, each of its eight sides being marked with one of the mystical diagrams of Fuhhí—in the eyes of the builders, doubtless considered to be essential to the prosperity of the building. It is finished off circularly inside instead of angularly to correspond to the outside; the height is not far from 180 feet. The native account of the *Hái Ngáu ták* 海鰲塔 or the Whampoa Pagoda is as follows:—

“ In the southeastern part of the district of Pwányü, thirty *li* from Canton, an island rises out of the river, about a hundred cubits high, having three hillocks on it, like guitars in shape. In the reign of Wánlih of the Ming dynasty, A. D. 1598, Kwoh Fi, Wáng Hloh-tsang, and Yáng Sui-yun, officers of the Imperial Banqueting House, requested permission of the lieutenant-governor and treasurer to build a nine storied pagoda, which standing prominently in the midst of the waters, would greatly add to the view. They named it *Hái-ngáu táh*, or the Sea Whale pagoda; on the north a hall was built for Shángti, and at its side a monastery called the *Hái-ngáu sz'*. The governors Tai Yáu and Chin Tá-ko, with the two fúyuen Kú and Liú, also subscribed for its erection.’

“ The buildings here mentioned are now deserted by the priests, and so dilapidated, that they are hardly inhabitable; while the grounds about them, the walls, gateways and everything else, show neglect and poverty—weeds having taken the place of flowers, and disorder of neatness and regularity. Ruin and solitude seem to be more in harmony, however, with these relics of olden time, and notwithstanding the zeal of some devout people, it is likely that the pagoda and its precincts will gradually become more neglected and ruinous, though it does not show symptoms of immediate falling.

“ From the Whampoa pagoda the Halfway pagoda stands in a westerly direction, by the side of a small creek, called Lob creek by the seamen, through which they sometimes pass to shorten their way in going up to Canton. This pagoda is surrounded by fields and habitations, and has not the neglected air of the other two, though like them its brick walls are crumbling, and low shrubbery on the projecting rooflets shows the progress of dilapidation. Its stairways are built like the Whampoa pagoda, and it is about the same height. I also subjoin a short extract concerning the *Chih Káng táh* from the same work which has furnished the preceding :—

“ ‘ The Red Stone Knoll is more than ten *li* south of Canton; it is red like cinnabar. The geomancers say there is a precious thing below it. In the days of the Táng dynasty, a man from the Fú-nán kingdom 扶南國 (Annám?) wished to buy it for ten thousand pieces of money, but the prefect replied, ‘It is the hill which protects the southern region, and can not be parted with.’ In the reign of Tienki of the Ming dynasty (A.D. 1621-28), Lí Shí-wan, a scholar of the district of Nánhái, took the lead in building a pagoda on the top of it in order to protect the river entrance to the prefecture and city; it is commonly called the *Chih Káng táh* 赤岡塔 or Red Knoll pagoda. There was once a Buddhist temple and pavilion to the God of Literature near it, and scholars often collected there to study and write, but these are now all destroyed.’

“The two pagodas within the walls of the city of Canton are not as conspicuous to persons coming up the river as their height would indicate, in consequence of the intervening city walls, masts, flagstaves, &c., which partly hide them. They are seen to good advantage, however, from the hills north of the city. The *Kwáng táh* 光塔 or Plain Pagoda, as it is commonly called, is remarkable, as it shows the wealth and power of the Mohammedans in Canton at the time it was erected, about a thousand years ago. The Mohammedans still reside in its neighborhood, and maintain a mosque for their religious services, which surrounds the base of the pagoda, it rising like a minaret from the centre. The Manchú garrison is also stationed in this quarter. The account of the Plain Pagoda given in the *Kwángchau Chi* is very meager:—

“The *Hwái Shing sz'* 懷聖寺, or Remembering-the-Holy Monastery, is situated within the city, and was built during the Táng dynasty by foreigners; it can be ascended by circuitous stairs. It is 165 cubits high. In the days of Ming, Abdallah, a foreign officer lived here with seventeen families. On the summit was a golden cock, which turned with the wind, and every year the foreigners used to go up to the top of it during the fifth and sixth moons about four o'clock in the morning, and call out with a loud voice, praying to the weathercock. In 1388, a typhoon threw down the golden cock, which was carried to the imperial treasury, and a copper one put up in its place; this was thrown down, and a [wooden] gourd put up, which was again thrown down in 1670.’

“If this notice is complete as regards its erection, it shows that the structure must be very solidly built, to have resisted the effects of climate and time; and though a few shrubs can be seen growing on the upper part, it is not ruinous. Not far from it stands the *Hwá táh* 花塔 or Flowery Pagoda, as it is called for distinction's sake, but as no foreigner can go in and see these erections, I can only give the native account, from which it appears that the Flowery Pagoda is a very ancient edifice, though not so old as its fellow:—

“The *Tsing Wei sz'* 淨慧寺 (i. e. Placid Intelligence Monastery) is situated in the northwest part of Canton, under the jurisdiction of the Nánhái magistrate. In the time of the Eastern Hán (A.D. 25-190), the Longevity Monastery was erected on the spot, and a niece of the Imperial house of Liú dwelt there as a nun. In the reign of Tátung (A.D. 537), the lama Tányü erected a pagoda here to hold a relic, and called the edifice the Precious Dignified Monastery; this was recorded in a tablet put up about the year 620 by Wáng Poh. In 988, the name was changed to Tsing Wei; at this date the pagoda was dilapidated. About the year 1090, Lin Siú, the deputy district magistrate of Pánki in Shensi, took the lead in giving funds for rebuilding it.

He had fixed the limits of the ground, when a god appeared to him in a dream and told him to make the place broader; so he made it 45 cubits broad; on digging, he came to an ancient well, and found nine rings spread around the wall just where he had measured to build, and a huge tripod in which were discovered three swords and a mirror shining as bright as a newly buried Buddha's tooth; under these the foundations of the old pagoda were recognized. He collected laborers and procured tiles, and raised it 207 cubits, calling it the Tsing Wei monastery and Thousand Budhas' Pagoda. In the reign of Sháushing (A.D. 1095), the minister Sú Tungpo coming here called the monastery the Six Banians; and in 1374, half of it was taken down to erect a granary; two years after, the abbot Kienyü built a Buddhist temple on the east side of the pagoda, and changed the gate of the monastery to the east, ordering the priest Kin-pien to fast there very strictly. At present, the monastery receives the rental of about 240 acres. Next to the Kwáng-háu sz', or Bright Filial monastery, this is the most ancient in Canton.

"A native friend tells me that the banians mentioned in this notice still exist, but I suppose this assertion is to be taken like the legend given of the mulberry tree near Cairo, under which the Virgin rested when she came into Egypt from her flight out of Judea—namely, that other banian trees stand where they did; for since the famous poet Sú Tungpo came to Canton, it has been sacked twice, and almost burned to ashes. These trees are, I think, cherished for the sake of the poet, and it is pleasant to find that in China too, genius can hallow spots in the eyes of posterity. The *Hwá táh* is a good deal out of repair, and the citizens are no longer allowed to ascend it as formerly to enjoy the prospect, lest accidents occur.

"These five are all the pagodas visible when ascending the Pearl river, but according to the same work from which I have before quoted, there are fifteen others in this department alone, of which I have seen only the one near Hiángshán town, a lofty spire nearly 200 feet high perched on a hill fully 500 feet above the river, and forming one of the most conspicuous objects in that region. On asking a native friend the reason why none have been built during the present dynasty, he says the *fung-shwui* doctors, or geomancers, now decry them as bringing ill luck, and that they have gone out of fashion in these days. People now erect *wan táh* 文塔 or literary pagodas, three stories high, and dedicate them to the God of Literature, whose image is usually found enshrined in them. This, he remarks, indicates the literary taste of the present day, but I tell him I think it proves the poverty and want of spirit of the people nowadays to be content with a *wan pih* or mere writing-pencil, which these are modeled after and usually called, while their ancestors put up solid structures two hundred feet high, and calculated to last a thousand years."

ART. V. *Version of the Old and New Testaments in Chinese : proceedings of the Protestant missionaries at the several ports, and of their delegates at Shánghái, relative thereto ; Resolutions adopted August 1st, 1850.*

FROM the Committees of Delegates, now engaged at Shánghái on the revision of the Chinese version of the Sacred Scriptures, we have received two Resolutions, with permission to lay the same before our readers. Before doing this, however, we will bring down the narrative of proceedings, relative to the work, which has so long been an object of interest to many, viz., *an improved version* of the Holy Bible. This work, it will be remembered, was undertaken by Protestant missionaries of various denominations, assembled at Hongkong in 1843. Delegates, elected in pursuance of measures then adopted, assembled at Shánghái in June, 1847; and finished their revision of the New Testament at their session on 24th of July, as mentioned on page 464, having had the work in hand somewhat more than three years. This may seem a long time, yet perhaps not, if the nature and difficulties of the work be duly considered. In writing as above, "finished their revision," we do not understand that the Delegates have no more to do in endeavoring to improve the version; and we will revert to it again after giving some account of what has been done with reference to a version of the Old Testament, and introduce the two Resolutions alluded to above.

The plan of having the work of preparing the improved version of the Sacred Scriptures in Chinese, apportioned to the missionaries at the several stations, having failed in a great measure with regard to the New Testament, it was not deemed advisable to adopt the same plan with regard to the Old Testament. Entertaining these views the Committee of Delegates, engaged on the version of the New Testament at Shánghái, passed the three following Resolutions, December 18th, 1849:—

"1st. That the plan of having the existing translations of the Sacred Scriptures portioned out for revision among the local committees of stations, recommended at the original meeting (at Hongkong in 1843), with reference to the New Testament be not adopted with regard to the Old,—because, on trial, that plan has been found to consume much time and to be productive of but little benefit, it being (as the secretary of the British and Foreign Bible Society remarked) beautiful in theory, but unsatisfactory in practical application.



"2d. That the work of revising the versions of the Old Testament in Chinese be placed in the hands of a Committee of Delegates, who shall be appointed for that purpose by the several local Committees hereinafter to be mentioned, and who shall be the final judges of the version.

"3d. That the Protestant missionaries, who are interested in the original plan of revising the Chinese versions of the Sacred Scriptures, and located at the following places,—viz. Canton, Hongkong, Amoy, Fuhchau, Ningpo, and Shánghái—be recommended to form local Committees at their respective stations, which local Committees shall be entitled each to send one or more delegates at their option; it being understood, however, that the delegate or delegates from any one local Committee shall only be entitled to one vote."

These three Resolutions were immediately communicated to the missionaries resident at the abovenamed places; and, consequent thereon, delegates were elected. It was also determined, by resolutions passed by a majority of these six stations, that Shánghái should be the place of meeting, and the time the first of July 1850, or as soon after that date as practicable,—it being deemed proper that the delegates employed on the New Testament should complete their work, before those for the Old should commence their sessions. At length, the work on the New Testament being nearly completed, the first of August was agreed upon as the day for the meeting of the delegates, elected to form the Committee for the preparation of the version of the Old Testament. Accordingly, so many of those delegates as were present at Shánghái on that day, assembled and organized themselves into committee; and immediately proceeded to their work on the Old Testament.

On the two following Resolutions, both passed the same day by the two Committees (the one on the New Testament and the other on the Old), we offer no remarks, further than to note the fact, that thereby the two Committees are relieved from any further discussion of or action on, a most perplexing question. The meetings, at which these resolutions were passed, were held at the residence of Dr. Medhurst.

"Shanghái, August 1st, 1850.

"Present, Drs. Medhurst, Boone, and Bridgman, and the Rev. Messrs. Stro-nach and Milne; the following passed unanimously:

"The Committee of Delegates, engaged on the version of the translations of the New Testament in Chinese, having now completed their work, the words Θεός and Πνεῦμα being left untranslated, according to the resolution of the Committee of Delegates passed in 1847, do hereby *Resolve*,

"That the version, as it now stands, be offered to the Bible Societies of Europe and America, and to all and every one of the Protestant missionaries at present engaged, or who may hereafter be engaged, in the work of evangelizing China; with the understanding that all parties who shall make use of

this version shall refrain from altering the text, as now given out by this Committee, who reserve to a majority of their own body the right to make any alterations therein: this last restriction, however, not to extend to those who differ from us with respect to the rendering of the word βασιζω, which is to be left open to various renderings, according to the Resolution of the General Committee passed in 1843.

“The vote of the members of the Committee of Delegates, being equally divided on the rendering of the words Θεός and Πνεῦμα, this version must either leave their hands with the blanks that have been left for these words, or be laid side as useless, unless an appeal be taken to some other parties to fill these blanks; to which appeal this Committee can not agree. Under these circumstances, being fully persuaded that several parties will issue on their own responsibility, versions that differ in the rendering of the words Θεός and Πνεῦμα, and believing that said diversity of rendering will cause less injury if all parties use the same version, instead of having different versions as well as various renderings of these important words:

“The Committee of Delegates resolve, as before mentioned, to offer the version as it now stands, to the Bible Societies of Europe and America, and to all the other parties abovementioned, throwing upon said parties all the responsibility of any action with respect to the version thus offered to them, which they may severally deem it best to take for the spread of the Gospel in China, the Committee of Delegates feeling themselves released from any further responsibility with respect to the rendering of the words Θεός and Πνεῦμα by their inability to come to any decision in regard to it in their body.

“True Copy,

E. C. BRIDGMAN, *Recording Secretary.*”

“Shanghai, August 1st, 1850.

“Present, Drs. Medhurst, Boone, and Bridgman, and the Rev. Messrs. Stronach, Milne, Shuck and Culbertson, the following was passed unanimously :

“A paper, stating the grounds on which the Committee of Delegates for the version of the New Testament had agreed to offer to the Bible Societies of Europe and America, and to all the Protestant missionaries in China, their version of the New Testament in Chinese, with the words Θεός and Πνεῦμα *untranslated*, having been read, Dr. Boone proposed the following Preamble and Resolution, which being seconded by Mr. Stronach, was unanimously carried:

“Whereas, a majority of the Committees at the local stations having determined, that the rendering of the words *El, Eloah, Elohim* and *Ruach*, shall be excepted from the decision of the Committee of Delegates appointed for the revision of the translations of the Old Testament in Chinese, it is therefore,

“Resolved, that this Committee, with a view to place the rendering of the words *God* and *Spirit* in the Old Testament on the same basis as they have been put in the New Testament, will offer each successive portions of the Old Testament, as it shall be completed by them, to the Bible Societies of Europe and America, and to all the Protestant missionaries in China, leaving the

words *El, Elouh, Elohim, and Ruach*, when they correspond to the words God, a God, Gods, and to the word Spirit, untranslated; throwing upon the abovementioned parties all the responsibility of taking such action with respect to the version of the several parts of the Old Testament thus offered to them, as they shall severally deem best for publishing God's holy word among the Chinese.

"The Committee in making this offer of their version to the Bible Societies, and to the Protestant missionaries in China, wish it to be distinctly understood, that they shall expect all parties who publish editions thereof to refrain from altering the text given out by this Committee, who reserve to a majority of their own body the right to make any alterations therein.

"The Committee feel themselves as a body released from the responsibility of making any decision with respect to the rendering of the words *Elohim* and *Ruach*, by the action of the majority of the local Committees, by which action the right to render these words is withheld from this Committee.

"True copy, E. C. BRIDGMAN, *Recording Secretary.*"

There is yet one other Resolution which we are able to lay before our readers; it will bring up the point to which we alluded above. It was passed at a full meeting of the Delegates, April 2d, 1850:—

"*Resolved*, that as we proceed with the revision, copies of each book, when completed, shall be sent to such of the local Committees as request them,—it being understood, that the missionaries at said stations defray the expense of transcribing their respective copies, and also that they do not publish the same without the consent of this Committee."

The "revision" here spoken of is of the version of the N. T., preparing and revising which has engaged the attention of the Committee for nearly three years. In a preamble to the above resolution, the object of sending copies of each book to the local Committees is stated to be, "that suggestions and criticisms may be elicited for consideration previously to the separation of this Committee." Now as all the delegates forming the first Committee have been elected members of the second, the period for their separation will, we suppose, terminate only with the completion of the entire work. We draw attention to this point, because, if we have taken the correct view of the case, the delegates for the version of the New Testament, while they, by their resolution of August, "offer the version as it now stands to the Bible Societies, &c.," do still "reserve to a majority of their own body the right to make any alterations therein." This is an important provision, for by it any one, interested in the improvement of this version of the New Testament, will have opportunity to bring to the notice, and urge on the attention of the Committee every and all "criticisms and suggestions" he may think worthy of further consideration.

Manuscript copies of the version of this New Testament are already, we presume, in the hands of most of the missionaries now in China; and we understand that it is the purpose of different parties to put it immediately to press, said parties filling up the blanks so as to accord with their own respective views. This early printing of the version will not we hope, prevent it from receiving the closest possible examination by all the missionaries, with a view to further improvements, ere the separation of the Committee. We rejoice to know that several very able and competent judges have declared themselves highly pleased with the version. A variety of opinions however, there doubtless will be; and it will be strange indeed if all are favorable. We say, Give it a full and fair trial; and to such as have the ability, we say, Improve it all you can. Whoever will point out its errors, and bring forward suggestions requisite for their correction, will do good service.

We have also received a copy of the following Preamble and Resolution adopted by the Committee of Delegates on the New Testament, Shánghái, August 11th, 1850.

“WHEREAS a diversity of opinion exists respecting the intention of this Committee in regard to criticisms and suggestions which may be sent to them for the improvement of their version, after it shall have been put to press; and *whereas* all the Delegates forming this Committee have been elected members of the Committee on the Old Testament, therefore un-  
“animously

“*Resolved*, that this Committee will give all due attention to the criticisms and suggestions, which may be sent to them, as well after as before the version is put to press; and that they do not propose to put the version out of their hands, finally, till such time as the Committee on the Old Testament is prepared to take the same step in regard to its version.”

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ART. VI. *Tenets of the Budhists, and laws respecting their idols in Siam.* By A CORRESPONDENT.

BUDHISM is a system of atheism. According to its religious teachers and their sacred books, they have no God, no supreme Being who made the world, whom they fear or venerate, or who will call them to account, or reward or punish them for their deeds. Reward follows merit, and punishment follows wickedness, as a certain consequence. Hence an accumulation of good deeds, such as building temples and

feeding priests, secures either in the present or some of the numerous future states of being through which they are to pass, a reward of happiness; while wickedness, such as taking animal life, will be followed with a sure penalty of suffering, either in the present or some future state of being. But no God, nor intelligent agent, has any part in awarding these premiums and penalties; they follow as a necessary sequence.

Godama, the last god of the Buddhists, according to their own chronology, died B.C. 543. He is said to be the 25th Budha, and the 4th of the present *kalpa*, or world. One more Budha, viz., *Maitree*, is expected during the present world. Godama was of princely birth; his native place was on the banks of the Ganges, some three or four hundred miles from its mouth. Near his birth-place are the present Patna and Benares—two places famed for the production of opium. Thus the same district may claim the honor of furnishing the world with two specifics for putting people to sleep. One reduces its votaries to a temporary dream of happiness from which they soon awake to real misery; the other promises its disciples, as the reward of their meritorious services, an absorption into *nothingness*! The Buddhists do not imagine that Godama himself in any sense is now existent, but verily believe that when he died, his intellectual being which had till then, constituted his identity throughout the various stages of his transmigratory existence became absolutely *extinct*. The disciples of Budha, now including so many millions of the human race, have no god to fear, no god to worship, no god to punish or protect them,—since, according to their own theory, Godama, more than two thousand years ago, passed into absolute annihilation.

The images of Budha represent a human figure in a symmetrical form with a sleepy countenance, having the toes as well as the fingers all of equal length, and the ears extending to the shoulders. These are made of iron, or brass, or of bricks and mortar, of the size of a man and in a sitting posture; the images vary in size from those of a finger's length to some so immense that they might class with the wonders of the world. One has been seen in Siam which measures *one hundred and thirty feet in length*, and is made in good proportions, lying in a reclining posture, and gilded from head to foot. At times more than a hundred of these gilded images, six feet high, are found surrounding a single temple, with one 40 or 50 feet high within.

The Buddhist priests wear a yellow robe, shave their heads, and collect their meals in person by going at early dawn from house to house with a rice-pot to receive from the people their food already cooked, which they eat before the middle of the day. They may take tea and fruits

after high noon, but not rice ; and they may eat animal food, but must not take animal life. They may make their own garments, row their own boats, &c., but are not allowed to engage in remunerative employments, nor hold offices of government. They live a life of celibacy, and some of them perhaps a life of chastity. They preach, or tell stories, at funerals or festivals, when invited at private houses, for which they receive pay. They also preach at the houses of the nobles when invited, as well as at the temples, and recite prayers at the temples morning and evening.

These prayers are recited from books written in the *Bali*, or sacred character. The *Bali* is a dialect of the Sanscrit, and has been employed by the Budhists since the time of Godama, in like manner as the Sanscrit has been used by the Brahmins. The Budhists' sacred books are said to number 3,683 volumes, and contain 84,000 sections. They are written on the palm leaf by means of the stile, each leaf being 4 inches wide and 24 inches long, written on each side. Twenty-four of these leaves make a volume, or more properly a *bundle*, since they are bound or tied together by means of a string passing through the centre of each leaf. One of these volumes may be read in about an hour. The word *Bali* has by some been supposed to mean the *text*, but among the 3,683 volumes, all written in this sacred character, some are doubtless commentaries on original works, and both text and commentaries are included in the list of Budhistical sacred books. The *Bali* language is written in a different character in different countries. In Camboja, Laos and Siam, it is written in the Cambojan character ; in Burmah, in a different character, and in Ceylon with still another ; but in all of them, the language and its pronunciation is essentially the same. Few of the priesthood understand more than the sound of the words, not troubling themselves about the signification. During the life time of Godama, Budhism found its way into many of the central countries of India, and numbered among its supporters men of wealth and power. About two hundred years after his death, it was driven by Brahminical persecution to seek an asylum in the island of Ceylon, which has long been regarded as its stronghold and headquarters. It is now the prevailing religion of China, Annam, Camboja, Laos, Siam, Burmah, &c.

In Siam, no other faith is allowed among the people by government, and the laws respecting the usage of the images of Budh, and the penalties for injuring them are severe. The following extracts from the code of laws (Section on Theft and Robbery,) show the reverence attached to them :—

**SUB-SECT. 47.**—If any malicious thief shall steal an image of Budh, whether made of gold, silver, precious stones, pinchbeck, nickel, copper, or lead, or any other material; and go and sell it, or destroy it, or has not yet succeeded in selling or destroying it; if he can be apprehended, let him be examined and all his friends and accomplices, and if found guilty, let each be flogged 60 lashes; let the feet and hands of all his accomplices be cut off, and then fined 700,000 cowries out of respect to the image of Budh. As for the thief himself, let him be slain to pay for his wickedness, and thus finish it.

**SUB-SECT. 48.**—If a thief steal an image of Budh, and use various devices for getting off its ornaments, as washing, smelting, &c., let him be put into a furnace and treated in the same way as he treated the image, and thus pay for his wickedness; and make thorough work of it.

**SUB-SECT. 49.**—If any thief strip a Buddhist image of its gold or gilding, let him be taken to a public square, and a redhot iron rubbed over him till he is stripped of his skin as he stripped the image, and thus pay for his crime. If a thief scrape off the gold, or ornaments of a Buddhist image, pagoda, temple, or sacred fig-tree, and on apprehension, it be proved against him, let his fingers be cut off, or at least let him be flogged 60 lashes. If he is not flogged, let him be fined double the value of restoring the image, &c. If he destroys such things repeatedly, let him be publicly exposed by land and water for three successive days, then let his head be cut off, and his breast cut open that none may follow his example. If those whose business it is to guard the images, abet the thief in his depredations, and it can be proved against them, let them be put to death; but if those guardians have been slaves for several generations let them be flogged 60 lashes, fined to the limit of their means, removed, and other guardians appointed in their stead.

**SUB-SECT. 50.**—If any malicious person steal articles belonging to Budh, his law or priesthood, such as jewels, rings, silver, or gold, clothing, or other things which have been dedicated to Budh, his law or priesthood—if he steal them to sell, or steal the sacred books to sell; let him be punished as other thieves, then placed in the pillory and exposed, that his example may not be followed; let him be flogged 60 lashes, his fingers cut off, and he fined four times the value of the stolen articles.

**SUB-SECT. 51.**—If the relatives or servants of any person who strips off the gold or ornaments of any image of Budh, or any pagoda, or temple, or consecrated shed, or priest's dwelling, or cut down a sacred banian tree; whether those relatives be rulers, or common people or slaves, if they are aware of his guilt, and do not bring and deliver him up to the authorities, let them be brought to the Court that they may be punished as transgressors liable to eight kinds of penalties:—viz. 1. to be put to death; 2. to have their mouths cut off; 3. to have all their goods confiscated, and themselves made to cut grass for the elephants; 4. to be flogged from 25 to 50 lashes; 5. to be disabled from all civil functions; 6. to be fined fourfold; 7. to be fined twofold; 8. to be fined one fold. Either of these penalties to be inflicted at the discretion and direction of the sovereign.

**SUB-SECT. 52.**—If any malicious person stealthily destroy any priest's dwelling, bridge, or consecrated shed, let him be obliged to repair the damage;—and then flogged from 30 to 60 lashes, and delivered over to his master. If he dig into or undermine a Buddhist image, a pagoda, or temple, he is liable to punishment in three ways; 1. to be killed; 2. to have his fingers cut off; 3. to be flogged sixty lashes.\*

J. T. J.

\* The above extract is taken from the Siamese Code in 55 Vols., written on the black book and sold for 120 ticals (about \$72); the work is now printing at the Mission press at Bangkok at the expense of a Siamese nobleman, and will be furnished in the printed form for about 20 ticals, the whole contained in two volumes.

ART. VII. *Corrections in the Inscription on the Syrian Monument, erected in A. D. 781, contained in Vol. XIV.*

IN our fourteenth volume, pp. 202-222, a copy of this inscription was given, taken from Kircher's *China Illustrata*. Recently, by the kindness of William Lockhart, Esq. of Shánghái, we have obtained what purports to be a copy of the Inscription, printed from the stone monument itself: if such be the fact, then of course this copy is a *facsimile* of the inscription. Dr. Lockhart's copy was given to him by some of the Roman Catholics. In Vol. XIV., there are three translations; and as we suspected at the time, there are some errors in the Chinese characters; we now give a list of them, noting the places where they occur. We also improve this opportunity to correct a few other errors, which we have detected in the same notice. In the heading on Vol. XIV. page 201, the monument is said to have been erected in A. D. 718; the date given on page 222, A. D. 781, or the 3d year of the reign of Kienchung is the correct one.

In the introductory note on page 201, it is stated that there are 28 lines in the inscription of 26 characters each, which would make 728 characters; but there are in fact, according to this impression, 1,764 Chinese characters on the monument, besides the names of the priests in Syriac. The heading given from Kircher on the top of page 202 is wanting in the copy before us. The corrections are as follows:—

*Corrections in the Chinese text.*

Vol. XIV. Page 202, 3d column from the right hand, and 10th character from top; for 阿 read 訶, in the proper name Aloah.

Page 204, 3d column, 6th character, for 道 read 迨; the first is an incorrect form of the second.

Page 208, 3d column, 11th character, for 祝 read 祀; the translation is correct, "9th year of Chingkwán," i. e. A.D. 636.

Page 208, 6th column, 9th character, for 特 read 持; the translation is correct.

Page 210, 5th column, 21st character, for 統 read 浣; the translation would then read; "The country produces a cloth that can be cleansed by fire."

Page 218, 6th column, 18th character, for 徙 read 徒; the translation is correct.

Page 220, 4th column, 22d character, for 那 read 邦; the version is correct.



Page 202, 2d column, 16th character, for 惟 read 唯; and in the next column, 4th character, for 無 read 无; the first alteration also occurs on page 208, 1st column, 1st character.

Page 204, 1st column, 3d character from bottom, for 托 read 託; 5th column, 5th and 6th characters, 睹耀 read 覩耀.

Page 206, 3d column, 3d character from bottom, for 震 read 振; 7th column, 3d character, for 切 read 功; and change the sentence, "Anxious to make it clear and manifest," to "Its practice illustrates it clearly."

Page 208, 1st column, 6th character, for 宏 read 弘.

Page 210, 3d column, 16th character, for 汎 read 汎; same column, 3d character from bottom, for 蹟 read 極; 5th column, 1st character, for 鼠 read 衆, which shows that "Shúpáu" is not a proper name, and the version should read, "On the north by hills bearing all precious things." Same page and column, 10th character, for 林 read 枝.

Page 214, 3d column, last character, for 榜 read 榜; 4th col. 2d character, for 載 read 戴.

Page 216, 4th column, 16th and 17th characters, for 靜專 read 肅靜.

Page 218, 2d column, 6th character, for 傳 read 博; same column, 14th character, for 廷 read 庭.

Page 220, 3d column, 15th character, for 貫 read 冠; the version "in reason joining all that was possessed by former kings," should read, "who wore his crown [better than] former kings." Same page, 4th column, 14th character, for 没 read 歿; 5th column, 2d character, for 績 read 纂; same column, 10th character, for 敵 read 敵; same column, 12th character, for 徧 read 遍; 7th col. 2d char., for 燦 read 燦, but the first seems to be the correct reading.

Page 222, 3d column, 5th character, for 翠 read 萃; the whole sentence may now be read, "and in the recesses of the moon (i. e. the palace) all were assembled."

Page 222, 4th column, 19th character, for 蜜 read 密; same column, 22d character, for 言 read 景; and in the translation, instead of "Word," read "Illustrious." Same page, 6th column, 13th character, for 持 read 時, and leave out the word "special" in the version.

In all these corrections, where no change in the translation is noticed, the alteration of the character does not affect the meaning, or else the translation is already the right one.

In Dr. Lockhart's copy, taken from the stone, the groundwork is black, the characters standing out in white relief. The dimensions of this black-ground, showing the size of the engraving, are sixty-six inches long, and thirty-four and one half inches broad. In the Latin version, the words 眞主阿羅訶 are rendered "veritas Dominus *holooy*;" what the Nestorian Christians intended by these words is not very clear; if the first and second, *Chin chú*, were, like *Tien chú*, intended for *Elohim*, the remaining three might be considered as in apposition. We are not aware that the Nestorians ever attempted to translate the Bible, and we are left in doubt, therefore, whether they intended *Chin-chú* and *Aloah* to stand in apposition or not. When we made the translation given in Vol. XIV., we supposed that *Chin chú* was to be regarded as the *Tien chú*, and *Aloah* as a transfer of the proper name Jehovah.

ART. VIII. *Topography of the province of Kánsuh; its boundaries, mountains, lakes, rivers, divisions, cities, population, productions, historical notices, &c.*

WHEN Du Halde compiled his geographical notices of China, this province formed part of Shensi, and was ruled by a deputy stationed at Línchau fú, and the nomadic tribes within its borders were kept in subjection by garrisons at important points. Since that time, the increase of the population and the quiet of the region, has led to a division of the province, and the substitution of civil for military jurisdiction, though the garrisons have not been withdrawn. The words *Kán Suh* 甘肅 mean Voluntary Respect, and are obtained by combining the names of the two departments Kánchau and Suh near the termination of the Wall. Since the division, the limits of Kánsuh have been extended across the Desert of Gobi to include Barkoul and other towns lying in the valleys of the Tien-shán. Its extreme points extend from lats.  $32\frac{1}{2}^{\circ}$  to  $45^{\circ}$  N., and longs.  $85^{\circ}$  to  $106^{\circ}$  E.; the outline is irregular, not unlike an hourglass in form, the neck of which is at Kánchau fú. The longest line which can be drawn in the province, from lake Ayar in the north-west to Pingliáng fú, is upwards of a thousand miles; in Kánchau fú at Yungcháng hien, between the R. Edsinei and the Kilien Mts., the breadth is hardly forty miles.

The total area is computed at 400,000 square miles, of which one third lies within the Great Wall, and the remainder includes the Desert and the department of Barkoul. Probably one half of Kánsuh is a wilderness, unsusceptible of cultivation, and traversed by caravans and wandering hordes of Sunites and other Mongols.

It is bounded on the north by the Great Wall, which separates it from Inner Mongolia, by the Dzassaktu khanate, and by Kúr Kara-úsú, a part of Ílí; east by Shensí and Mongolia; south by Sz'chuen and Koko-nor; and west by the latter and Harashar, a district of the Southern Circuit of Ílí. It is probable, however, that these limits are much better defined on the Chinese maps than they are in these wastes themselves.

The mountains in Kánsuh comprise the lofty ranges of the Peh-ling and the Kilien 祁連, in the eastern part, and the Tien-shán in the western. The Peh-ling 北嶺 is a name applied by foreigners to the range which extends from the Bayankara eastward through the south of Kánsuh into Shensí, forming the watershed of the Yellow and Yángtsh' rivers, and which bears many names among the Chinese. Some of its peaks rise above perpetual snow. The Kilien is a well defined range, inclosing the valley of the Azure Sea on the north, and separating this vast depression from the Desert, and the shut up valley of the R. Edsinei. Many of the conspicuous peaks of both these ranges bear particular names. The Teng-kiri 騰格里 Mts. (Tokty or Erin-kabirgan Mts.) constitute the eastern portion of the Tien shán or Celestial Mts., no part of which rise as high as the peaks further west. Arable tracts exist in some parts, and a vast number of small streams flow through their valleys, and lose their waters in the desert on the east side.

The rivers of Kánsuh are numerous; all of them are tributaries of the Yellow river, or else inland streams having no connection with the ocean. The Yellow river enters the province at Kweiteh ting, and flows in an easterly and northeasterly course to Ninghiá fú, a distance of about 600 miles. Its confluent during this part are the Tátung and Chwánglíng ho on the north, and the Táhiá and Táu ho on the south, all of which join it within fifty miles west of Línchau. Besides these four, the Tsúfí ho and Tsing-shwui ho, which flow in between the capital and Ninghiá, are the only branches of the Yellow river in Kánsuh. The southern departments are watered by the numerous branches of the King and Wei rivers, which drain off the superfluous waters of the Peh-ling into Shensí; the Kúshwui 苦水河 (Bitter-water R.) and Málien ho 馬連河 are the largest of these headwaters.

North of the Kilien Mts. are two rivers, each over 200 miles long, the Edsinei and Purunki, which lose themselves in desert lakes. The Edsinei or Etzina river flows from the northern acclivities of the Kilien east of the Pass of Kiáyü, in many streams, the whole of which, north of the Wall, at last combine into two, the Edsinei 額濟納 and Tola 滔賴, and these finally into one, which falls into the Sobo and Sogok lakes, both called Kù-yen hái 居延海 on the Chinese maps. The upper streams flow through a fertile region, and the cities of Kínchau, Suh and Káutái lie on them; but beyond the Wall, the towns are few. One of the roads to Barkoul runs north along the eastern bank to the lake, and there are several settlements of Mongols in the bottom lands.

The R. Purunki 布隆吉河 runs westerly. It takes its rise in a marshy depression between the Wall and Ngánsí, where many small streams unite and flow west for about 70 miles, when their waters are nearly doubled by the R. Sirgalzin 西爾噶爾遜河; this has a course of about 80 miles from the southeast. The united stream, after running about 80 miles further, loses itself in lake Kara 哈喇 in long. 93° E. Between the R. Purunki and R. Tola, there are two short rivers running parallel with each other about fifty miles north, which lose themselves in two small lakes, the Alak-nor 阿拉克泊 and Altan-nor 達巴遜泊. The valleys are fertile and cultivated. Besides these streams in eastern Kánsuh, there are scores of small ones running among the valleys of the Teng-kiri Mts., but only two of them empty into lake Ayar.

Lake Ayar 阿雅爾泊 lies in the extreme northwest, north of the Tengkiri Mts. in lat. 45° N. and long. 86° E.; it is about fifty miles long and twenty broad. The R. Loklun 羅克倫河 empties into it after a course of about 200 miles. The great Lake Lop 羅布泊 is placed within the confines of Kánsuh on Chinese maps; this sheet of water receives the Tarim river, the largest inland stream in the world. Lake Lop occupies an extensive depression in lat. 41° N., and long. 87° E., on the western side of the desert; it is surrounded by marshes and small lakes, and lies in a region of wild desolation. Near Barkoul, there is a lake about a hundred miles in circuit, called Lake Barkoul 巴爾庫爾; the region around it is fertile and well peopled. Two small lakes south of Lake Kara, called the Great and Little Serteng 色爾騰, complete the list of lakes in Kánsuh. All of them are probably salt, and none of them are connected with the ocean.

The Desert of Gobi divides Kánsuh into two portions totally unlike in their productions and climate; and even in population, language, manners, and government, there is almost as great a difference as in natural features. That part lying within the Great Wall is Chinese in all its characteristics, that beyond the Desert is still Mongolian and nomadic, despite of the civilizing tendencies and efforts of the Chinese sway. The former is under a civil government, the latter is still essentially a military rule; but during the last fifty years, the process of assimilation and concord between the heterogeneous materials has probably been more rapid than during the two centuries preceding. The whole province is now subdivided into fifteen departments, comprising sixty-five districts, according to the following list.

I. *Lánchau fú* 蘭州府, or the Department of Lánchau, contains seven districts,

viz., 1 ting, 2 chau, and 4 hien.

- |                    |                     |
|--------------------|---------------------|
| 1 皋蘭 Káulán,       | 5 靖遠 Tsingyuen,     |
| 2 狄道州 Yintáu chau, | 6 河州 Ho chau,       |
| 3 金縣 Kin hien,     | 7 循化廳 Siunhwá ting. |
| 4 渭源 Weiyuen,      |                     |

II. *Pingliáng fú* 平涼府 or the Department of Pingliáng, contains six districts,

viz., 1 ting, 2 chau, and 3 hien.

- |                    |                       |
|--------------------|-----------------------|
| 1 平涼 Pingliáng,    | 4 鹽茶廳 Yenchá ting,    |
| 2 華亭 Hwátíng,      | 5 隆德 Lungteh,         |
| 3 固原州 Kúyuen chau, | 6 靜寧州 Tsingning chau. |

III. *Kungcháng fú* 鞏昌府 or the Department of Kungcháng, comprises ten districts,

viz., 1 ting, 1 chau and 8 hien.

- |                  |                     |
|------------------|---------------------|
| 1 隴西 Lungsí,     | 6 岷州 Min chau,      |
| 2 漳縣 Cháng hien, | 7 洮州廳 Táuchau ting, |
| 3 寧遠 Ningyuen,   | 8 安定 Ngánting,      |
| 4 伏羌 Fuhkiáng,   | 9 通渭 Tungwei,       |
| 5 西和 Sího,       | 10 會寧 Hwuining.     |

IV. *Kingyáng fú* 慶陽府, or the Department of Kingyáng, comprises five districts, viz., 1 chau and 4 hien.

- |                 |                 |
|-----------------|-----------------|
| 1 安化 Ngánhwá,   | 4 環縣 Hwán hien, |
| 2 正寧 Chingning, | 5 合水 Hohshwui.  |
| 3 寧州 Ning chau, |                 |

V. *Ninghiá fú* 寧夏府, or the Department of Ninghiá, comprises five districts, viz., 1 chau and 4 hien.

- |                 |                |
|-----------------|----------------|
| 1 寧夏 Ninghiá,   | 4 中衛 Chungwei, |
| 2 寧朔 Ningsoh,   | 5 平羅 Pinglo.   |
| 3 靈州 Ling chau, |                |

VI. *Síning fú* 西寧府, or the Department of Síning, comprises five districts, viz., 2 ting and 3 hien.

- |                            |                     |
|----------------------------|---------------------|
| 1 西寧 Síning,               | 4 碾伯 Chenpeh,       |
| 2 大通 Tátung,               | 5 貴德廳 Kweiteh ting, |
| 3 巴燕戎格廳 Payenjungkih ting. |                     |

VII. *Liángchau fú* 涼州府, or the Department of Liángchau, comprises six districts, viz., 1 ting and 5 hien.

- |               |                        |
|---------------|------------------------|
| 1 武威 Wúwei,   | 4 鎮番 Chinfán,          |
| 2 平番 Pingfán, | 5 永昌 Yungcháng,        |
| 3 古浪 Kúláng,  | 6 莊浪廳 Chwángláng ting. |

VIII. *Kánchau fú* 甘州府, or the Department of Kánchau, comprises three districts, viz., 1 ting and 2 hien.

- |                |                  |
|----------------|------------------|
| 1 張掖 Chángyih, | 3 撫彝廳 Fú-í ting. |
| 2 山丹 Shántán,  |                  |

IX. *Chinsí fú* 鎮西府, or the Department of Chinsí or Barkoul, comprises four districts, viz., 2 ting and 2 hien.

- |             |                                  |
|-------------|----------------------------------|
| 1 宜禾 Ího,   | 3 哈密廳 Hámih ting or Hami,        |
| 2 奇台 Kítái, | 4 吐魯番廳 Tú-lú-fán ting or Turfan. |

X. *King chau* 涇州, or the inferior Department of King, comprises three hien districts.

- 1 靈臺 Lingtái,                      3 崇信 Tsungsin.  
2 鎮原 Chinyuen,

XI. *Kíai chau* 階州, or the inferior Department of Kíai, contains two hien districts.

- 1 文縣 Wan hien,                      2 成縣 Ching hien.

XII. *Tsin chau* 秦州, or the inferior Department of Tsin, comprises five hien districts.

- 1 兩當 Liángtáng,                      4 秦安 Tsin-ngán,  
2 徽縣 Hwui hien,                      5 清水 Tsingshwui.  
3 禮縣 Lí hien,

XIII. *Suh chau* 肅州, or the inferior Department of Suh, contains the single district of

高臺縣 Káutái hien.

XIV. *Ngánsí chau* 西安州, or the inferior Department of Ngánsí, comprises two hien districts.

- 1 敦煌 Tunhwáng,                      2 玉門 Yuhmun.

XV. *Teh-hwá chau* 迪化州, or the inferior Department of Tehhwá or Oroumtsi, contains three hien districts:

- 1 阜康 Faukáng,                      or 阜康城 Faukáng ching,  
2 昌吉 Chángkih,                      or 寧邊城 Ningpien ching,  
3 綏來 Suilái,                      or 康吉城 Kángkih ching.

Garrisoned Towns in Tehhwá chau.

Suining ching 綏寧城 or Manas 瑪納斯  
Kinghwá ching 景化城 or Kutupi 呼圖壁  
Kungning ching 鞏寧城 or Oroumtsi 烏魯木齊  
Kái-ngán ching 愷安城 or Tsimusah 濟木薩  
Fauyuen ching 孚遠城 or Kú-ching 古城 Old city.  
Muh-hui ching 木壘城

1. The department of *Linchau* extends along the southern bank of the Yellow river, for about 120 miles, and includes the valleys of the Tahia and Táu rivers north of Kungching fú; the area of the depart-

ment is probably five thousand square miles. The provincial capital is situated in lat. 36° N. and long. 103° 55' E., near where the Yellow River turns to the northeast. The Great Wall approaches the town on the opposite side of the river, and in former times this point was regarded as the strongest post to oppose the incursions of the nomads. Lánchau is a great mart for skins, felt cloths, brick tea, and rhubarb, which are brought here to exchange for other commodities.

II. *The department of Pingliáng* lies on the borders of Shensí, south of Ninghiá fú and east of Kungcháng, including many of the headwaters of the R. King. The chief town stands on this stream not far from Mt. Kungtung 崆峒 a peak of the Peh-ling, and the source of the river. The region is very rough, but affords much arable land and good timber for the use of man. The climate is mild, and the pleasant streams which irrigate the country, together with the fine scenery, render it a desirable location.

III. *The department of Kungcháng* is one of the largest in the province, extending along its whole southern border from Koko-uor on the west to near Shensí on the east, having Lánchau fú on the north. The ranges of the Min Mts., a spur of the Peh-ling, extend into the department from Sz'chuen; these hills are so rough as to render access to the towns rather difficult, thus proving one source of their security. They afford musk, rhubarb, metals of various kinds, and drugs. The chief town lies on the river Wei, and the upper waters of this stream take their rise in the prefecture. The Chinese say the tomb of Fuhí is in Kungcháng,—an older artificial monument than one will hardly credit can be found in China, as it would be over 4500 years old. This department and Pingliáng fú rather belong to the province of Shensí in the character of their productions and climate than to Kansuh, the difference in these particulars being great on the two sides of the mountains.

IV. *The department of Kingyáng* lies in the extreme east of the province, on the borders of Shensí, in the valleys of the R. Málíen, a large branch of the R. King. The chief town is pleasantly situated at the junction of the Hwán 環河 and Jáuyuen 柔遠川, two streams which combine to form the Málíen. It is surrounded by a strong wall and deep ditches, which with the forts placed on the contiguous eminences, and the river on two sides, make it a very strong position. The productions of this and the two preceding departments are wheat, millet, gold, silver, varnish, wax, salt, cornelian stones, musk, felt carpets, drugs, and timber, the surplus of which finds its way down through Shensí to a market or to Peking.



V. *The department of Ninghiá* lies in the northeastern part of the province between the Great Wall and Shensi, along the shores of the Yellow river. This town was once the capital of Tangut, and for five hundred years after the decline of the Táng dynasty, i. e. about A. D. 850, was one of the leading towns in this region. It is about five miles in circuit, and access to it is rendered difficult by its position on an island in the Yellow river, which here finds its way by many channels through a large depression, in which the labor of man has been greatly assisted by the waters of the river to render it a very productive region. The Holan Mts. form its boundary on the west, and serve to ward off the harsh winds of the Desert, but still the climate of Ninghiá is very severe for lat. 38°—snow sometimes falling in April. The town is the mart of trade for the tribes wandering through the Desert, who bring their herds and skins here to exchange for manufactures. Marco Polo visited Ninghiá, which he calls Egrigaia, and speaks of it as a large trading-place, from whence merchants carried the camel's hair cloth manufactured there to Cathay and other parts of the world. Three towns under its jurisdiction were held at the time by Nestorian Christians. A large number of towns still exist in this region, proving the fertility of the district. A general of division, supported by generals of brigades and a large body of troops, is stationed on this frontier city, to keep in subjection the Mongols.

VI. *The department of Sining* extends westward of Lánchau f: to Koko-nor, north of the Yellow river, and along the banks of the R. Tá-tung, occupying one of the most fertile parts of the province. The chief town lies at the junction of the Sining and Peh-chuen 北川河 rivers, and is the residence of the superintendent of the Mongol tribes of Koko-nor, who resort to this place to dispose of their surplus produce, and receive the stipend allowed them by the government. The road leading to Tibet through Northern China passes up the valley of the Tá-tung, and diverges from Sining westerly by the Azure Sea. The road beyond the Sea lies partly over numerous large mountain masses, furrowed by narrow glens, and partly over rocky and sandy table-lands, the whole forming a desert region in which only a few mountaineers of the Hoshoit tribes are met with, and where the traveler finds no other accommodation for forty days' journey than what their tents can afford him. Sining is the entrepôt of the rhubarb which is collected on the mountains, and here are found even many luxuries brought by the caravans from Hami across the Desert. Within the limits of the prefecture, a large number of settlements are met with of the nomadic Mongols, who have settled down to an agricultural

life, and ruled by their own officers. Sining fú is mentioned by Marco Polo under the name of Singuy, as a large city inhabited, like the surrounding towns, by a mixed population of Nestorians, idolaters and Mohammedans.

VII. *The department of Liángchau* extends north of Sining between the Kílien Mts. and the Great Wall, having Kánchau fú on the northwest, and Lánchau on the southeast. The region is watered by several short streams running northward through the valleys, and losing themselves in the Desert beyond the Wall. The chief town is of considerable size, and the number of villages shows that these intervals are fertile and the climate salubrious. Liángchau fú seems to be the place called Erginul by Polo, who speaks of many towns attached to it.

VIII. *The department of Kánsuh* lies between the preceding on the east, and Suh chan on the west, like them both shut up in this Thermopyla of China, having the Desert on the north and the mountains on the south. Kánchau has increased in population and wealth under the Manchús, and the manufactures of woolen stuffs and felts for the consumption of the Eleuths, Hoshoits, and other Mongolian tribes, have attracted a large trade. Wool, rhubarb, drugs, and the produce of herds, are the chief articles of traffic. Kánchau has always been one of the most important places in this region, as the fertility of the valleys has induced multitudes to settle near it. Marco Polo and his relatives lived here a year; he calls it Canpicion, and says it is "chief and capital of the whole province of Tangut;" there were three large and beautiful Christian churches in his day. He also mentions a city named Ezina, twelve days northward of it, the last town met in crossing the Desert on the road to Karakorum.

IX. *The department of Chinsí* lies in the northwest of Kánsuh, beyond the Desert, Hami, the most southeasterly town in it, is 320 miles from Kiáyii kwán. The towns in this extensive region are comparatively few, and we refer the reader to Vol. IX. page 115, for a description of their position and inhabitants. Chinsí fú is better known under the name of Barkoul; south of it is the fortified place of Palikwan 巴里坤 called in Chinese works Hwaining ching 會寧城, by which names it is better known abroad than by the local ones.

X. *The inferior department of King* has been detached from Ping-liáng fú; it is a small section lying on the R. King near where it flows into Shensí. The country, though hilly and cold, is well cultivated, and in its productions resembles the departments on its west and north.

XI. *The inferior department of Kiái* has been set off from Kung-cháng fú in order that its officers might exercise a closer scrutiny over the mountaineers on the borders among the Min Mts. It is a rough region, producing quicksilver, musk, timber, deer's horns, and drugs.

XII. *The inferior department of Tsin* has been, like the preceding, set off from Kung-cháng fú. It lies between King chau and Kiái chau, along the frontier of Shensí, in the valleys of the R. Wei; and in its productions and appearance resembles those two prefectures. It has a denser population, and carries on some trade with Shensí.

XIII. *The inferior department of Suh* lies west of Kínchau fú, including in its limits the important pass of Kiáyü kwán 嘉峪關 (i. e. the Pleasant Valley Pass), at the termination of the Great Wall, in lat.  $97\frac{1}{2}^{\circ}$ , about fifty miles west of the town. Suh chau is a large and well fortified town, with numerous bazars, well provided with provisions and manufactured articles. The Chinese live in one part, and the Mohammedans in another, the two divided by a wall, and the inhabitants placed under a modified separate rule. The trade in provisions and garments at this place is very great. At Kiáyü kwán, a special officer is appointed to examine every one who passes through, and to levy a slight transit duty on goods. Suh chau is called Succur by Polo, and is mentioned by him as a great mart for rhubarb; the people were Christians and idolaters. The whole of this region seems then to have almost recovered from the devastation and destruction of life caused by its conquest by Genghis Khan in A.D. 1227, or else the accounts given in De Guigne's *Histoire des Huns* of the slaughter made by the Mongol troops in Taugut are greatly exaggerated.

XIV. *The inferior department of Ngánsi* lies in the valleys of the R. Purunki and Sirgalzin beyond the Pass, including however, in its limits the whole Desert between the territory of the Alashan Mongols and Lake Lop, as far north as Barkoul, being nearly one half of the whole province. The population chiefly inhabits the few fertile valleys between the Kálien Mts. and the Desert, an area about 150 miles long and 60 wide; they are said to be numerous and wealthy. The number of towns in this region is apparently considerable, but of their size and importance, we have very little reliable information. Ngánsí is the largest town in the region; Shí-chau 砂州 or Sandtown, is the outpost towards the Desert on the road going west to Tibet and Lake Lop. Marco Polo reached this town first when coming from Lake Lop, and describes the passage across as occupying thirty days; water was met with in about twenty-eight places, but no food. He thus describes the people of Sacchion or Shí-chau:—

“When you have rode thirty days through this desert, you find a city named Sacchion, which belongs to the khan. The province is called Tangut, and the people are idolaters, mixed with some Nestorian Christians and Saracens. The first have languages of their own; they subsist not by merchandize, but by the grain which they produce from the earth. They have many abbeys and monasteries, all full of idols of various shapes, to which they offer frequent sacrifices and homage. Every man who has children rears a sheep, and at a particular festival at the end of the year, leads them along with that animal into the presence of the god, to whom they all perform reverence. They cook the sheep and offer it very humbly before the idol, leaving it while they make their prayers for the safety of their children. They then take the meat and carry it to the house, or wherever they please, send for their relations, and eat it with great joy and respect. They afterwards collect the bones, and preserve them with much diligence. You must know likewise, that when any one of them dies, his body is burned, and after he is carried to the place for this last ceremony, they erect in the middle of the path a house of cane, covered with cloths of silk and gold. When the dead man is laid before this ornamented house, they place before him wine and victuals, believing that he will be similarly honored in the other world. At the place of burning, too, they cut in paper, men, horses, camels, and coins of the size of bezants, convinced that the deceased will possess all these things in the future state. On this occasion, all the instruments in the land are sounded before the corpse. I must tell you, too, that after death the relations send for the astrologer, who is informed of the day, month, and year of his nativity, and then divines, by his diabolical art, the day on which the burning ought to take place. If it should be a week, a month, or six months, they keep it all that time, and never burn it till the appointed day. During this interval, they deposit it in a large box covered with cloth, and so preserved with crocus and spices that no stench arises. Throughout this period, they daily place meat and drink, before the box and leave it there for some time, till they think he has eaten it. These sorcerers, too, often tell the relations that the dead body must not be carried out by the main door, but by a private one, or even through a breach made in the wall. All the idolaters in the world proceed in this manner.”—*Murray's Polo*, page 247.

The inhabitants of this region are still Budhists, and still observe these rites. The principal productions are melons, hides of wild horses, wild sheep, nuts, wild boars, scaleless fishes, ‘great headed sheep,’ liquorice ‘fire foxes,’ and pheasants. The town of Yuhmun, or Pearl Gate, is just beyond the Pass, on the road northwest to Hami, and is a stopping-place to refresh the caravans before they enter the Desert.

XV. *The inferior department of Tch-hwá* lies west of Chinsí fū on the north side of the Tien-shán, around and east of Lake Ayar. The whole formerly belonged to Songaria, and is still inhabited by various tribes of that race, intermixed with other Mongol tribes and Chinese settlers and troops. The peace which has reigned in these distant parts of the empire has been favorable to the increase of population and amalgamation of these various races, and they are now probably favorably disposed towards the Chinese rule.

The population of Kánsuh is given at 15,193,125, in the census of 1812; this amount probably includes the population of the entire

province, but we have no means of ascertaining how many inhabitants are found beyond the Great Wall, or even a base for a guess of the size of the towns in and across the Desert.

That part of the province of Kánsuh north of the Peh-ling to the Desert, including Ninghiá and part of Shensí, with the arable portion of Koko-nor, anciently formed the kingdom of Tangut, one of the most celebrated names in the history of Central Asia. The people emigrated to this region from Tibet, bringing with them the tenets of Buddhism, and established themselves along the valleys of the Yellow river, and extending their conquests across the Desert, until they presented a consolidated government and formidable army to resist the aggressions of the nomads and the power of the Chinese. Their kingdom was conquered by Genghis khan, who died very soon after. When the Mongols were expelled, Tangut became gradually incorporated with China, and the very name has gradually died away.

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ART. IX. *Journal of Occurrences; trade with Camboja and Singapore; edict against Christianity by the prefect of Kiáying chau; honorary portals in Canton; proclamation of the insurgents; Lin Tsehsü sent to Kwángsí.*

TRADE with Camboja in vessels of European construction is gradually opening with Singapore through Chinese merchants residing at the latter port; these send cargoes of piece goods, hardware, opium, and sundries to Kampót (the only port in Camboja not lorded over by the Siamese or Cochinchinese), and receive in return rice, gamboge, pepper, dyewoods, and small sundries of provisions. The exportation of rice can be developed to any amount, by fostering its growth. Owing to the aggressions of its neighbors, the maritime limits of independent Camboja have gradually become reduced to this port of Kampót, and a few miles on each side of the river of that name. A person in the employ of the king of the country lately reached Singapore to publish a dictionary of the Cambojan language, or to learn if it could be done; and also to ascertain if any assistance could be rendered his master to suppress the piracy which bids fair to destroy every vestige of the trade. The present limits of Camboja and the position of its seaport, are thus described:—

“The coast of the Cambojan territory formerly extended from cape Liant, near the head of the gulf of Siam, in lat. 12° 30' N. long. 100° 50' E. to Cape St. James, on the east coast of the Peninsula, in lat. 10° 20' N. long. 107° 10' E. comprising upwards of 500 miles of coast line, which included the mouth of the great river Mekong, and several important commercial towns, as Saigong, Cancao or Ahtien, about 25 miles to the south of Kampot, and Chantibon, a city near the frontier of Siam, and now the great naval arsenal of that power, owing to the abundance of teak timber in the vicinity. The encroachments of the Siamese on the one hand, and the Cochinchinese on the other, took their course along the coast, where facilities were afforded for the transport of heavy artillery, without the aid of which they would probably never have been able to deprive the Cambojans of any portion of their territory; for in the interior, where heavy guns can only be transported along the rivers, the Cambojans retain their independence, the boundaries being still the same as they were three centuries ago. At present the western limit of Camboja is the seaward base of the mountain range which extends along the eastern shore of the gulf of Siam, and terminates near Kampot,—in fact that town is situated on its uttermost southern extremity. It is probably owing to the circumstance of this range being still in possession of the Cambojans, and thus affording a secure retreat in case of attack from either enemy, that Kampot is the spot at which they

descend to the sea whenever a cessation of warfare invites them to renew their intercourse with foreign countries. The southern bank of the Kampot river is in the actual occupation of the Cochinchinese, so that the desire of the Cambojans to have trade carried on in English vessels is easily accounted for. The two nations, however, dwell in peace with each other just now. The southern boundary of Camboja is the delta of the Mekong, or nearly a straight line drawn from the mouth of the Kampot river to Saigong. To the east it is bounded by a desert tract which extends in a parallel direction with the left bank of the Mekong; and to the north by the Laos nation, which is met with about 14° N.

"Kampot is in lat. 10° 33' N., long. about 104° 40' E. It is situated at the point where the coast, after running in a due north direction from the south extreme of the peninsula, takes a sudden turn to the W. and S.W., thus forming a bight at the head of which is the Kampot river. Its position may easily be recognized by the high land to the north, which slopes down and terminates on the western side of the river's entrance, the land to the south being uniformly low. The anchorage is to the S.S.W. of the western mouth, in 3 fathoms, distant about 5 miles. During the N.E. monsoon, when the wind is off the land, the water is perfectly smooth; and during the other season ships are tolerably well sheltered from west and S.W. by Koh Dud, a long island which lies to seaward of the Roads; but during this season intercourse with the shore is sometimes suspended by a heavy surf on the bar of the river, which prevents loaded boats from coming out."—*Singapore Free Press, Aug. 30th.*

The following edict respecting Christianity was issued Aug. 8th, on occasion of the arrest and imprisonment of several native Roman Catholics in Kia-ying chau in the northeast of this province; a foreigner was also imprisoned at the same time, but has since been liberated and sent to Canton.

Wan, prefect of the inferior department of Kia-ying chau, translated to his present post from another of the same degree, raised ten steps and recorded ten times, puts forth a proclamation in earnest language; that the hearts of men may be rectified, and that the laws may be had in due respect.

Be it known that there is in the western world a doctrine of the Lord of Heaven which originated with Jesus. So long as the barbarians propagate or practice this amongst themselves, expounding its books and worshiping according to its ritual, there is no occasion to take notice of it; but it is not permitted them to enter the Inner Land to propagate this doctrine, and natives of the Inner Land who invite men from far places to flock hither, who, in league with them, inflame and unsettle the minds of the people, who inveigle females [to join their sect], or commit any other offenses contrary to the law, are punishable under the statute still in force. The provisions of the code are explicit; who shall venture to act otherwise than in observance of it?

In this department the literary persuasion is held in chief esteem; the character of its people stands high; descended from and connected with men in office, fragrant with scholarship, they are assuredly not about to desert the learning of the sages and worthies of the Central Kingdom to run wildly after another doctrine. It has come to my knowledge, notwithstanding, that the simple unenlightened population of the village of Chi-kang and its vicinity have of late invited hither men from afar, and have seduced some to link themselves with these; and that females as well have joined [their society]: a serious infraction of the laws. It will be my duty to seek out and apprehend such persons as may be guilty of so inviting [foreigners], and of connecting themselves with them, and to punish them severely, in conformity with the old established law; and, farther, to put forth an earnest proclamation. I issue this accordingly, for the full information of the military, common people, and others.

You should all be aware that Jesus, born in the time of Ngai Ti, of the Han dynasty, ranked no higher than Hwa To, Chuh-yu, and others of the same class; being merely skilled to relieve mankind by curing them of disease. His power of breaking seven cakes into food for three thousand men, is not either any more than the witchcraft of the Rationalists, by which things are shifted from one place to another: in other ways he had no peculiar ability. As to his extravagant title of the Lord who made heaven, be-think you, the three sovereigns (B.C. 3369-2622), the Five Emperors (2169), Yau, Shun, Yu, Tang (1743), Wan, Wu, (1105), the Duke of Chau, and Kung (Confucius) the Philosopher (500), spread abroad civilization, as the agents of heaven, during thousands and tens of thousands of years: the different countries beyond the sea had from an early date rulers and peoples, forms of government, and laws to punish crime: did none of these exist until Jesus appeared to create them in the time of the Han?

It will be found, in the *Hai-kuoh T'ü Chi*, that Mary, the mother of Jesus, was the wife of a man named Joseph; that he (Jesus) brok off all intercourse with his father, and regarding himself as the offspring of his mother, conceived while she was a virgin, falsely affirmed that he was her illustrious son created by heaven. The converts to his doctrine therefore allowed no sacrifices or obeisances to be performed to ancestors or sovereigns, or before any sacred representations of supernatural beings (*shin k'i*); they distracted the people with doubts, and misled them to believe that there was no heaven,

no law, no father, no ruler (*sc.* superior to Jesus), and that there was no such thing as filial piety or loyalty, no sympathy with one's kind, and no moral duties: for which cause the wrath of heaven was excited, and the judgment of heaven fell upon Jesus; on its behalf, the king of Judæa seized him, and his guilt being proved, punished him according to the laws of the realm, by nailing him upon a cross. His blood flowed until his whole form was covered with it; he was unable to move his body; and so in seven days he died, and orders were given to the local authorities to have him interred; but his vagabond disciples fabricated a report that when he had been three days buried, he revived, and after forty days took his flight upwards: this tale was devised with a view to delude men by the doctrine they preached, and it, again, resembles that of Sun-ngan, who drowned himself when his troops were defeated, and was reported by his followers to have become a water-sprite; or that of [the rebels] of the White Lily faction, who were put to a slow and ignominious death by being cut to pieces, when their fellows gave out that the body, killed by a metal weapon, relaxed [its hold of the spirit, which] disengaged itself, and ascended to another state amongst spiritual beings.

The fact could not have been as it is stated; for if it were, how should a body that was lord of heaven be yet so little lord of itself, as to let ordinary mortals cause its death by binding and nailing it fast? The idle fiction of his disciples, that, as lord of heaven, he suffered punishment of sin for the sake of man, is also extremely ridiculous. So, to hide the traces of the death upon the cross, the body which was high minister of heaven and earth, could do everything but remit men the punishment of their sins, and to do this was obliged to undergo punishment on their account!

Then, this doctrine pretends to the encouragement of virtue and the repression of vice; but this is the language constantly held by the literati (Confucianists). Its dogma, that those who believe in the Lord of Heaven will be made happy, and that after death their spirits will ascend to heaven; and that those who do not so believe will be visited with misery, and that, after death, their spirits will enter the prison of hell, is of the same import as the saying of Wu San-sz', "Those who are good to me are good, those who are evil to me are evil." Suppose the believers in the Lord of Heaven all robbers and vicious persons; happiness is to be hereafter bestowed upon them all, while those who are not believers, although just men with as store of merit, are all to be hereafter subjected to misery. Never was the fair order of reward for virtue, and punishment for vice so inverted and confused. Is it not fatal to what heaven (*sc.* nature) teaches us to be right?

Again, the terms "palace of heaven" and "prison of hell" are simply from the lowest class of Buddhist works; [Christians] notwithstanding, vilify the Buddhists as people for evermore fallen into the prison of hell; if so, who has seen them there? The crucifixion of Jesus alive is like the tree of swords and the mountain of weapons in the hell (of the Buddhists,) perfectly [incapable] of proof.

It will next be found that of all nations beyond the sea, none so much believe in the Lord of Heaven as Germany, and yet [its inhabitants are] scattered, [its power] is in ruins, and more than one partition of its territory has been made: why, as believing in the Lord of Heaven, has happiness not been bestowed upon it? Of those that do not believe in the Lord of Heaven, none can compare with Japan: on a quay in their port is engraven a crucifix, and every merchant who repairs thither, and does not, as he lands, tread on the crucifix, is immediately beheaded as a warning to others; there is besides this, outside the city-gate, an image of Jesus sunk in the ground, so that it may be daily exposed to the insult of being trampled on; and yet this kingdom has endured 2000 years; why has not the Lord of Heaven visited it with calamity? It follows accordingly that the statement regarding the power to confer happiness or misery is utterly without foundation; it will merely make the simple people in this life, leave their ancestors without the power of enjoying the oblations of sweet-smelling incense and of the offerings which should be set before them in sacrificial vessels; while after death, they are to become blind ghosts, undergoing in addition the torments of burning till their bones are scattered in ashes. What happiness results from such a doctrine!

Again, as to the adoration of the crucifix, the stone tablet of the "luminous doctrine" says " [Aloa] signed with a cross to determine the four quarters (*sc.* of the heavens);" the professors of this creed, it is not known at what period, thence devised the tale of [their teacher's] crucifixion: but were their tale fact, it would still be quite inexplicable why the worshippers of Jesus should adore the instrument of his punishment, and consider it so to represent him as not to venture to tread upon it. Would it be common-sense, if the father or ancestor of a house had been killed by a shot from a fowling-piece, or by a wound from a sword, that his sons or grandsons should adore a fowling-piece or a sword, as their father or ancestor?

Although an ordinance of a late date did give permission to barbarians to expound their religious books to each other, it gave none to them to stray into the Inner Land, mixing with its people, and propagating their doctrine amongst them; and if there be any passing themselves off as barbarians, or any inviting men from far places to flock hither, leaguings with them to excite and unsettle the public mind, inveigling females [to become converts], or otherwise offending against the law, they will be punished, as of

old, under the statute, with strangulation summarily, or strangulation after detention in prison, or transportation to greater or less distances, or flogging with the heavier bamboo; the law admits of no leniency. But if any guilty persons shall come to the authorities and declare themselves to be penitent, and shall walk over the crucifix, the penalty shall in each case be mitigated one degree. The laws of the state are of a stern severity, but it has ever been their wont to allow men to repent of their errors. If therefore there be any among you, simple people, who have been led astray or excited as aforesaid, lose no time in waking up, and by coming forward save yourselves from falling into the meshes of the law; but you who, regarding [this command] with an unfriendly eye, continue to indulge in your own liking, it will assuredly be my duty to seize forthwith and bring to trial and punishment, as a warning to the doltish and perverse. Families of literary fragrance, and those whose members are in office, or descended from officials, must at once draw up rules to be displayed in their ancestral temples, and publicly and conjointly expel from their tribe all sons or brothers who may have adopted this creed, as persons who have of their own accord broken communion with their kindred, past and present; and they must, as occasion shall require, report them to the authorities, that they may be subjected to judicial investigation; to the rectifying of the natural relations. In the village jurisdictions, the headboroughs and inhabitants must be prompt to detect and to make inquiry; and if there be any members (of a society) engaged in propagating this doctrine, they must not leave them to entice or excite our population, but must immediately inform against them to their superiors, and assist in their apprehension; lest they be involved in their criminality. By these means the hearts of men will be daily rectified, and the laws more solemnly observed. It is my earnest desire that this should be. Let every one tremble and obey. Let none resist. A special proclamation.—*China Mail*, No. 296.

Six *pai-fing*, or *honorary portals*, are now erecting in and around Canton to commemorate the victory over the English in April, 1849, and the elevation of Sü to the peerage for keeping them out of the provincial city. One is in Honám suburb, three are inside of the city, one is near the southern, and the sixth near the eastern gate. They are all made of stone, and built on the usual plan of these structures, a large gateway in the middle, and a smaller one in each side. Small roofs project over the top and side gates, more for ornament than use. The edict given in our last volume, page 250, conferring honors on the provincial authorities, is engraved in intaglio on the frieze over the main entrance, and on the lintel below it is the inscription *Yih tai sih yung* 翊戴錫榮 “Reverently to commemorate glory conferred.” The names of every village and neighborhood which contributed its quota of braves, are inserted in the frieze over the side doors. The total force enumerated on the six portals, as having been drafted to resist the English if they attempted to enter the city, is 89,598. The total expense of their erection is about 6,000 taels, which has been defrayed by the provincial treasury.

The *insurgents in this province* gained a victory over the imperialists during the month, having decoyed a detachment into a defile in the hills between Tsingyuen and Yingteh, and cut the entire body of 200 to pieces. The insurgents seem however, to be retiring, or acting on the defensive. They issued a proclamation of their intentions when they first appeared from which it is apparent that nothing beneficial can be expected if they should succeed:—

“The present dynasty are only Manchus, people of a small nation, but the power of their troops enabled them to usurp possession of China, and take its revenues, from which it is plain that any one may get money from China if they are only powerful in warfare. There is therefore no difference between our taking money from the villages, and the local authorities taking the revenues. Whoever can take keeps. Why then are troops causelessly sent against us? It is most unjust! The Manchus get the revenues of the eighteen provinces (China Proper) and appoint officers who oppress the people, and why should we, natives of China, be excluded from levying money? The universal sovereignty does not belong to any particular individual; and a dynasty of a hundred generations of Emperors has not been seen. All depends, therefore, on obtaining the possession.”

*Lin Tschsü* has been commissioned by his young master, to proceed from his home at Fuhchau to Kwangsi, in order to concert measures with the authorities to repress the troubles there and quell the insurgents.









